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THE HISTORY OF THE HOLY GRAIL.

[*The English MS at Corpus having lost its beginning, one is supplied from the version of the French original in MS Bibl. Reg. xiv E 3, in the British Museum.*]

PROLOGUE.

The Salutation, and the Three Reasons why the Writer has not told his name at the beginning of the book.

¶ CHIL ki la hauteche & la signourie de si haute estoire comme est chele du graal met en serit par le commandement du grant maistre, Mande tout premiere-
ment salus a tous cheus & a toutes cheles ki ont lor creanche en la sainte glorieuse trinite, Ch'est el pere, & el fil, & el saint esperit. El pere, *par* qui toutes choses sont establies & cries, et rechoiuent *commenchemet* de vie. El fil, *par* qui tout chil & toutes cheles qui en lui ont creanche, sont deliure des *perdurables dolors*, & ramene a le haute ioie ki dura sains fin. El saint

[* leaf 8]
The writer of this
high History
greets all believers
in the Trinity,
Father,
Son, and
Holy Ghost.

¹ As a specimen of the language of Addit. MS 10,292, Plut. CLXXXV. G, and its variations from the MS Bibl. Reg. xiv. E III. Plut. IX. H, printed in the text, the Prologue of MS 10,292 is put in the following note. Hardly any of the subsequent variations are given; though 10,292 is much shorter than the Royal MS. [MS Add. 10,292 is generally called B in the notes.]

† Chil ki se tient & iuge au plus petit & au plus preeor du monde, Mande salus au *commenchemet* de ceste estoire A tos cheaux ki lor euers ont & lor creanche en la sainte trinite. Che est el peire, ce est el fil, ce est el saint esperit. El pere par qui toutes cosees sont establies & rechoiuent *commenchemet* de vie. El fil par qui toutes cosees sont deliurees des paines d'infer et ramene a la ioie qui dure sans fin. El saint esperit par qui

[† leaf 1]

esperit, par qui toutes les boines choses sont mondees & saintefiees. Li nons de chelui qui cheste estoire met en escrit n'est pas nomes ne esclairies en chest commencement. Mais par les paroles qui chi apries seront dites, porra on grant masse apercheuoir & cunoistre le non de lui, & sa uie, & son anchiestre. Mais en chest commencement ne le veut il descourir. Et si i a trois raisons par quoi : premierement, pour chou ke se 'il le nomast, & il desist ke diex eust par lui descouvert si haute estoire com est eele du graal, qui est estoire de toutes les estoires, li felon & li enuieus ne li atournaisent a uantanche. L'autre raisons est pour chou, ke ecus peust oir son non qui le cuneust, si emprisait mains l'estoire pour chou que par si poure personne eust este mise en escrit. Car il se tient pour la plus poure personne & pour la plus despite ki onques fust formee. La tierche raisons est pour chou, ke s'il eust en l'estoire aucune chose desauenant, ou par effacement, ou par le nice des escriuens qui apres le translataissent d'un lieu en autre, tous li blasmes en fust sour son non. Car il est ore en nos tans plus des bouches qui dient mal ke de cheles ki bien dient. Et plus est vns

He will not tell his name at first,
though it will appear in his after words,—

[* leaf 3, col. 2]
because,
1. The envious might say he bragged,

2. His acquaintance might value the History less.

3. If scribes copied it badly, the author would be blamed.

toutes eos es sont hors mises des mains au maligne esperit, & remplies de ioie par l'enluminement de lui que est vrais enlumineres & vrais confors. Li nons de celui qui ceste estoire eserist n'est pas noumes ne esclairies el commeneement. Mais par les paroles qui chi apres seront dites porres grant masse apercheuoir del non de celui & le pais ou il fu nes & vne grant partie de son lignage. Mais al commencement ne se veut pas descourir: & se i a .iij. raisons por quoi. La premiere si est por ce que se il se noumast & deist que diex eust descouert par lui si haute estoire comme est eele du saint graal qui est la plus haute estoire qui soit. Li felon & li enuieus ie torneroient en violette. L'autre raison si est por ce que tels poroit oir son non qui le connistroit, si empriseroit mains l'estoire por ce que si poure personne eust mis en eserit ceste estoire. L'autre [= la tierce] raison si est por ce que s'il eust mis son non en l'estoire & on i trouast aucune cose mesauenant on parvisse de maluais escriuain qui apres le translatast d'un liure en autre, tous li blasmes en fust sor son non. Car il sont ore en no tans plus de bouches qui mal dient que bien. Et plus est vns homs

homis blasmes de faire vn seul mal, ke il n'est loes de faire cent bens. Pour ches .ijj. choses, ne ueut ke ses nons soit de tout en tout descouuiers. Car ia soit che ke il le voelle *moult* courir et cheler, si sera il plus apercheus qu'il ne uauroit. Mais il descouerra & dira tout en apert *comment* la haute estoire del saint graal li fu commandee & baillie, & en quel termine, & qui li bailla.

But though he conceals his name
he'll tell plainly
how this high
History of the
Holy Grail was
delivered to him.

blasmes d'un seul mal, qu'il ne seroit loes de .C. biens. Et por che ne veut il pas *que* ses nons soit del tot descouers. Car ia soit ee qu'il s'en volsist courir, si sera il plus descouers qu'il ne voldroit. Mais il dira tot en apert *comment* l'estoire del saint graal li fu commandee a manifestier.

INTRODUCTION.

How in the year 717 A.D. in White Britain, which is England, Christ, as a beautiful man, appears in a vision to a Trinity-doubting monk, and promises to clear his doubts; and (p. 7) gives him a little Book; and how in the book there are four treatises, with these titles : 'I. Here beginneth thy lineage. II. Here beginneth the book of the Holy Grail. III. Here begin the terrors. IV. Here begin the marvels' (p. 9). How a ray as of fire descends from heaven, and great darkness comes, and then sweet odours, and sweet voices singing hymns to God (p. 10). How on Good Friday an Angel appears to the monk, and takes him up to the third Heaven (p. 12), and reveals the mystery of the Trinity to him (p. 13). How the monk locks the Book up in a box (p. 14). How on Easter Day the monk says his service, and then finds the Book gone. How he has a vision, telling him to go to Norway, and there find the Book (p. 15). How he goes after the Book, a wonderful Beast guiding him (p. 16); how he is lodged by a hermit the first night (p. 17); how on the second day he comes to the Pine of Adventures and its miraculous Fountain (p. 18), and how a lady's servant feeds him there, and how he is lodged by a knight (p. 19); how on the third day he finds the Book in a little chapel, and cures a devil-possesst man with it (p. 21). How food for this man is sent miraculously (p. 22): how on the ninth day the monk starts for home with the Book, and the Beast reappears (p. 23); how the monk reaches home. How he is told in a vision to copy out the Book (p. 24).

In the year of our
Lord 717,

the writer lies,
in the third watch
of the night, in
a hut

in one of the
wildest places in
White Britain;

Il auint apres la passion ih/su crist .vij. cens & .xvij. ans ke ie. li plus pechieres des autres pecheours, me gisoie en .j. petit habitacle endroit ichele eure ki est apiclee la tierche vigile de le nuit. Ichil lieus ou iou me gisoie en tel maniere,—com dieus seit, ki tous les pensees connoist,—estoit lontieus et destornes de toutes gens. Et tant en puis iou bien dire ke il estoit en .j. des plus saunages lieus ki fust en toute la bлоie ber-taigne.¹ Mais ne pour qu'ant moult m'estoit delitables

¹ The other MS., 10,292, says nothing about 'bloie ber-taigne,' having only after 'peccors,' 'estoiere en .j. lieu le plus

& plaisans. Car quant nostres sires veut ouurer en son
crestien, il l'a tantost mis en tel "corage ke toutes les choses ki li siecles prise li annuient. Ichele nuis ke ie me gisoie en-si *com* vous aues oi, si fu la nuis ki est entre le ioesdi absolut & le vendredi beneoit. Et se *nostre signour* plot ke il recheust en gre, Ie auoie fait le seruiche des matines ke on apicle tenebres. Et lors si me prist moult grans volentes de dormir, si *commen-chai* a soumillier en mon lit ou iou m'estoie a-coutes. Ensi *com* i'oi *commenchie* a soumellier, ne demoura puis gaires ke iou oi vne vois ki m'apiela¹ .ijj. fois par mon non, et si me dist, "esueille toi & si ascoute.² De trois coeses vne, & d'une cose trois ; & autrestant puet l'une comme les trois. ³Ne les trois naturelment ne sont autre cose ke vne."³ A chel mot m'esueillai, si esgardai entour moi, et ui si grant clarte ke nule si grans ne peust issir de nule *terriene* lumiere. Apres ui vn homme ester devant moi, si biel & si delitable ke sa biautes ne porroit estre contee ne deserite *par* lange de nul homme mortel. Et quant ie le vi, si fui si esbahis que ie ne seneh sous siel ke dire ne que faire. Et il m'esgarda, & si me dist : "As tu entendu ne tant ne quant la parole ke ie t'ai dite ?" Et ie li respondi en tralrant, "Sirc, ie n'en sui mie encore *bien* certains." Et il me redist, "che est la eounissanche de la trinite que ie t'ai raportee." Et che dist il pour chou que i'auoie este "en doutanche *comment* che pooit estre ke la

[* leaf 3, col. 3]

and then
on the night
before Good
Friday,he (a monk) has
a vision.A voice calls him
and proclaims
the doctrine of
the Trinity to
him.christ appears
to him.The monk has
had doubts on
the Trinity.
[* leaf 3, back]

souage que iou ne voel faire *connoistre* & eslongies de toutes crestiens. Mais itant *vous* puis ie bien dire que li lieus est *moult* saluages, Mais *moult* estoit delitables & plaisans. Car home qui est del tout en dieu il a a contrarie toutes les seculers coeses. Ensi *comme* ie me gisoie en cel lieu dont vos m'aues oi parler, si fu au jeudi absolu. Et quant vint au vendredi Lenooit, si auoie dit (se a *nostre seignor* plaisir,) le seruice que on apele tenebres.¹ Add. 10,292, leaf 1, col. 3.

¹ & il ne demora pas grantement que vne vois m'apela.—B.² An illustration, with the rubrie 'Ensi que dieus en une nre parole a i hermite qui est devant son autel.'—A.³—³ Omitted in B.

trinites auoit trois personnes & si n'auoit c'une seule deite et vne seule poissanche. Ne onques n'auoie en nulle riens cose doutee de ma creanche, que seulement en chestui point. Apres me dist, "pues tu encore counoistre ne apercheuoir ki ie sui?" Et ie dis:

He cannot see the
brightness above
all brightnesses.

"Sire, mi oel sont mortel, si n'ont pas pooir d'esgarder entierelement la clarte de toutes les autres clartes, ne la bouche ne puet encore auoir la forche de dire chou dont toutes les pekeresses langues serroient eneombrees."

Christ breathes
on his face.
His eyes clear,

Et il s'abaissa vers moi, si me souffla en mi le vis. Et lors me fu ausis que i'oi les iex a cent doubles plus clers ke onques mais n'auoie eus, et ke ie sentoie dedens ma bouche vne grant meruelle de langues. Et il me redist, "pues tu encore counoistre qui ie sui?" Et

a flame as of fire
starts from his
mouth, and he is
afraid.

quant ie ouri la bouche pour respondre, si vi que vns brandons me saloit hors du cors autresteus com de fu ardant. Si en euch si grant paour quant ie li vi, que onques n'oi pooir de dire mot. Et quant il me vit si espoente, si me dist, "N'aies mie paour: car la fontaine de toute seurte est chi devant toi. Et bien sachies que ie sui chi uenus pour toi apprendre & ensengier de toute te doutanche. Car ie sui de toutes doutanches¹ vrais ensengieres. Ie sui chil par qui toutes les boines scienses sout apries. Car ie sui li grans maistres par qui tout li terien maistre seuent tant de bien com il ont apries. Ne maistre ne sont il mie. Car maistres ne puet estre, se chil non qui seit toutes les sciences. Ie sui chil maistres a qui nichomedes dist: 'Maistre, nous sauions que vous estes venus de dieu.' Ie sui chil de qui l'escripture dist, 'Toute sapiense vient de dieu nostre signeur,' & si est auoec

The Great Master
reveals himself,

'—¹ certains. Ie sui fontaine de sapience. Ie sui chil a qui nicodemus dist, 'Maistres, nos connissons qui vos estes?' Ie sui cil de qui l'esscripture dist, 'toute sapience vient de nostre seignor.' Iou sui li parfais maistres, si sui uenus a toi por ce que ie voeil que tu rechoiuies enseignement de toutes les choses dont tu as este en doutancee & t'en ferai chertain. Et par toi sera ouuerte a tes chiaus qui l'oront conter." —B (MS 10,292).

lui & tous iours i a este deuant tous *les eages. Et pour [* leaf 3, back, col. 2] chou que ie sui li parfais maistres comme chil qui sui fontaine de toute sapiense, pour chou sui iou uenus a toi. Car ie voel que tu rechoiues par moi enseignement de toutes icheoles choses dont tu seras en doutanche. Et si te ferai certain & sage d'une cose dont onques nus hom morteus ne fu certains. Et par toi sera ele descouverte et esclairie a tous chiaus qui iamais l'orront conter ne deuiser.”¹ A chest mot me prist par le main destre, et si me mist dedens .ij. petit liuret qui n'estoit pas en nule maniere plus lons ne plus les ke est la paume d'un home. Et quant ie ting le liuret, si me dist, “veus tu sauoir ke ie t'ai bailliet?” Et ie dis ke ie le sauroie moult volentiers: et il me dist, “Ch'est li liures v quel tu trouueras si grans meruelles que nus cuers morteus nes porroit penser. Ne ia de nule riens ne seras en doutanche dont tu ne soies auoies² par chest liuret. Et si i sont mi secre, ke ie meismes escris de ma main, ke nus hom ne doit veoir se il n'est auant espurgies par confession³ & par ieune de trois iours en pain & en iau. ³ Et apres che les doit il en tel maniere dire, ki les die de la lange du cuer, si ke ia chele de la bouche n'i paraut.⁴ Car il n'i puent estre noume par nule langue mortel, que tout li quatre element n'en soient commen, car li chieus en plouuera et fera autres signes. Li airs en tourbelera apiertement. Li terre en erolera, et l'iaue⁵ en cangera sa couleur. Tout chou auendra par la forche des paroles qui en chest liuret sont escrites. Et si i a autre chose, que ia nus hom n'esgardera souuent en chest liuret ensi comme on i doit regarder, qu'il n'i conquire les .ij. grignours ioies, qui soient. Ch'est la ioie de l'aime & la ioie du cors. Car il n'est nus hom morteus tant durement *courcehies, se [* leaf 3, back, col. 3] The joy of the body.

as the fountain of all wisdom, and has therefore come to remove all the monk's doubts.

He gives the monk a little book,

in which are greater wonders than mortal heart can conceive.

The elements shall be moved when the Book's secrets are spoken by mortal tongue.

² n'en soies adrecies.—B.

^{3—3} not in B.

⁴ Et en tel maniere le dois dire comme par langue de cuer, si que ia chele de la bouce n'i parolt.—B. ⁵ l'aigue.—B.

il puet dedens veoir ententieusement ensi *comme* veoir i deuera, que ia maintenant ne soit ses cuers deliures de toutes ires et plains de toutes les ioies ke cuers morteus puet auoir, tant *sont* plaisant & delitable les paroles qui i sont. Ch'est la ioie du cors. Et d'autre part il esprendera si durement petit & petit si durement del esperituel amour, que se il baans est as terrienes coses, si sera chou *pour* metre & *pour* despendre en l'ueure & en la besoigne a son creatour. Ne ia par pechie qu'il ait fait en chest siecle ne morra de mort soubite qui chest liuret ara vne fois ven ou tenu. Ch'est la ioie de l'ame." Et *quant* il ot che dit, si eria vne vois autresi *comme* vne buisine. Et *quant* ele ot erie, si vint vns si grans escrois de haut, ke il me fu ausi *que* tous li firmamens feust keus, & ke la terre fust fondu iusk'en abisme. Et se clartes eut este grans deuant, lors fu graindre a chent doubles. Car i'en fui si esbahis ke bien en quidai avoir pierdu la veue, & si cai a terre autresi *comme* pasmes. Et *quant* vint au chief de grant pieche ke la vanites du chief me fu tresalee, si ouuri les iex. Mais ie ne ui onques as iex nule riens vivant. Ne onques ne me soi a quoi tenir de quan *que* ie auoie veu ; anchois tenoie tout a songe, *quant* ie trouuai en ma main le liuret ensi *com* li grans maistres le mi auoit mis. A tant me leuai *moult* lies & *moult* ioieus, et ting toutes uoies le liuret entre mes .ij. mains. Et si fui si en orisons & en proieres tant ke dieus emuoia le iour qui *moult* durement me tardoit. Et *quant* li iours fu si elers ke ie peuch la letre cunoistre, si *commenchai* a lire ; & si trouuai el *commencheme*nt .i. title qui disoit, 'Chi est li commenchemens de ton linaige.' Et *quant* ie vi chou, si en fui *moult* lies. Car il n'estoit nule rien terriene¹ *que* ie tant desiraisse a oir *comme* la counisanche de mon linaige. Et *quant* ie oi garde tant ke ia estoit prime passee, si me fut² ausi ke ie n'i auoie

The joy of the soul.

The monk hears a voice like a trumpet, and a great crash,

and falls to the ground;

recovers,

and finds the Book in his hand.

The first title in the Book, 'Here is the beginning of thy lineage.'

[* leaf 4]

¹ MS terriene.

² MS fui.

rien leu, tant i auoit encore a lire. Car ie i ni tant de lettre ke ie en fui tous esbahis *comment si grans plentes de paroles pooit estre amonchelee en si petit liurct qui n'estoit pas au mien ensient plus lons ne plus les en nule guise que est vne paume.* Si n'en merueillai tant que ie en mescrisse moi meisme qui le veoie, se chil ne le m'eust baillie *qui grant plente de choses puet metre en petit de lieu, & ki grant lieu puet aemplir de peu de choses.* Ensi gardai el liuret iusques viers tierche, tant que i'oi counut grant partie de mon lignage. Si i ui les nons & la vie de tant preudommes, ke a paines osaisse ie ne deusse dire ne counoistre que ie fuisse d'aus descendus. Car *quant ie veoie lor boine vie, & les grans gries k'il auoient souffert en terre pour lor creatour, si ne pooie pas penser comment ie peusse tant amender ma vie qu'ele fust digne d'estre amentenee ueuc les leur.* Ne il ne m'estoit pas aus que ie fuisse hom enuiers aus, mais fainture d'omme & reproches. En che pense demourai moult longement, mais toutes uoies retorna au liure, & commenchai a lire tant ke ie oi leu iusk'en la fin de mon linaige. Et lors trouuai vn title qui disoit, ‘Chi commenche li liures du saint graal.’ Et quant ie oi leu tant que medis fu passes, & ke il pooit estre bien pres de none, si en trouuai i. autre qui disoit: ‘Chi est li commenchemens des paours.’ Et quant ie oi che title passe, si commenchai a lire, & vi teus choses qui moult estoient peureuses & espoentables a ueoir. Et sache diex ke a si grant doutanche les veoie, Ne ia enuair ne l'osaise,¹ se chil ne le m'eust commande, *par qui commandement toutes choses uiuans sont meues.*² Et quant ie oi asses vens de coses merueilleuses, si trouuai le quart title q'vi disoit: ‘Chi commenchent les meruelles.’ Et lors commenchai

(In which I saw
the names and
lives of so many
of my good
ancestors.)

Title 2.
Here begins the
book of the Holy
Grail.

Title 3.
Here is the
beginning of the
terrors.

[* leaf 4, col. 2]
[MS 10,292
omits 4th title.]
Title 4.
Here begin the
marvels.

¹ ne ia veoir ne les osaisse.—B.

² par qui toutes coses sont commandees & gouernees.—B,
leaf 1, back, col. 3.

moult durement a penser. ensi *com* ie pensoie a cheste cose,
 [¹ MS & vns] vns¹ rais autresteus *comme* de fu ardant descendri de
 uers le chiel & vint tres *par* deuant mes iex autresi
 bruians *comme* foudres. Et moult durement sambloit es-
 pars de tounoire, fors tant *que* la clartes endura plus, & fu
 graindres & plus espoentables, et si descendri *par* deuant
 moi si soudainement ke tout li oel m'estinchelerent en
 la teste, che me fu a-uis *que* ie cusse la eeruele espadue,
 si *que* ie kai a terre tous pasmes. Mais ne me dura
 gaires li estourdissemens. anchois me tresala si *comme*
nostre signour plot. Et lors redrechai la tieste, si ouuri
 les iex, & ui ke tous li firmamens noircissoit, & ke li
 solaus pierdoit de tout en tout sa clarte si ke il faisoit
 autresi grans tenebres *com* il seit faire es espesses nus
 d'iner. Et quant ches tenebres orent dure tant ke on
 peult bien auoir ale chent pas, si plot a dieu *que* eles
 trespasserent. & lors *commencha* a eselarchir petit &
 petit, si ke li solaus reuint tous en sa propre clarte. Et
 maintenant descendri el lieu ou iou estoie, vne odours si
 douche & si soues ke se toutes les especies qui sont
 ou monde fuissent encontre, eles ne rendissent pas la
 milisme pars de donehour ne de souautume, si *com* ie
 quit. Apries oi entour moi .j. si douch chant & vne
 si grant loenge, ke tout li estrament & toutes les
 melodies *que* on porroit oir en terre serroient fins niens
 a eseouter, enuers chelui chant ko ie oi. Car tant i
 auoit vois *que* nule riens morteus au mien quidier n'en
 porroit le nombre dire. Et si estoient au mien ensiant
 si pries de moi ke se che fuissent cosees veables ie les
 peusse atouchier a ma main. Mais onques tant esgarder
 n'i soi *que* onques .j. de tous chieus qui cantoient
 peusse veoir. Et tant entendi ge bien qu'il looient en
 lor chant *nostre* seignour. & si disoient tous iours en la
 fin de lor canchon : "Honours & gloire & poestes &
 empires soit *par*-durablement au destruseour de la mort
 & au restoreour de la vie pardurable." Icheste loenge

Lightning and
thunder come;

the monk falls to
the ground.

A sweet odour
comes.

And a sweet
song of praise

[* leaf 4, col. 3]

(Honour and
glory and power
and dominion
be for ever to
the destroyer of

entendoie ie bien. Mais de tout l'autre chant ne pooie
ie pas entendre que il voloit dire ; mais sour toutes riens
estoit dous & plaisans a oir. Et quant il auoient chou
chante, si sounoient en haut vne grant meruelle, ne sai
de ques estrumens, qui resambloient escheletes¹ au
souner. Et quant eles laissoient a soner, si recommen-
choient a canter les nois. En cheste maniere canterent
bien iusk' a .vij. fois. Et quant vint a la sietisme² fois,
si rompirent lor chant si soudainement qu'il me fu aus
que il fuissent tout keu en abisme. Et lors me sam-
bloit que toutes les eles des oisiaus ki sont en l'air s'en-
uolaissent par deuant moi. Et maintenant que les vois
laissierent a canter, si remest la grans odours ke i'auoie
si longement sentue, qui si durement m'auoit pleu que
iamais a nul iour ne quesise estre en autre maniere que
ie estoie mais c'au plaisir nostre signeur fust. Ensi
remes,³ si commenchai moult durement a penser a cheste
meruelle que ie auoie oie. Et lors vint vne vois d'en
haut ki me dist : " Laisse a penser, si lieue sus, & si ua
rendre a dieu che que tu li dois. Car bien est huimais
tans & cure." A chest mot me leuai ; si gardai entour
moi, & vi que ia estoit nonne passe. Et quant ie vi
che, si m'esmeruellai trop du iour qui si tost s'en estoit
ales. Car ie quidoie qu'il fust encore ma'tins, tant
durement m'auoit pleu li lires du liuret.⁴ Et quant ie
fui leues, si le mis en tel lieu ke il fu tous iours deuant
mes iex. Apres cantai mes eures ensi com' les sont⁵ a
dire a chel iour. Et quant ie les oi dites, si com-
menchai le seruiche si douch & si piteus comme de la
mort ihesu crist. Car a chel iour fu il uraiement mors.
Et pour chou ne sacrefi on mie son cors a chel iour.
Car la ou la uerites vient avant, la figure doit estre

death and the
restorer of
eternal life);
and sounds as of
bells,

and sounds as of
flying birds.

The end of the
vision.

On Good Friday
morning the
monk rises.

[* leaf 4, back]

He sings his
hours

and begins the
Sacrament.

¹ MS 10,292, vnes champenelcs.

² witisme, MS 10,292 (or B).

³ remest li chanters, 10,292, leaf 3, col. 1.

⁴ matin, por ce que iou auoie esgarded el liuret qui tant me
plaisoit.—B.

⁵ MS font.

ariere mise.¹ Mais a tous les autres iours le sacrefie on,² en senefianche ke il fu sacrefies *pour* nous. Et a chel iour ke il fu vraiment sacrefies, ch'est li venredis beneois, ne le sacrefi on pas,³ car il n'i a mais point de senefianche, puis ke li iours est venus *que* il fu vraiment sacrefies. Et *quant* ie oich fait le seruiche a l'aide⁴ de dieu, Iusques la ou li prestres fait les .iij. parties del sacrement, & ie vauch recheuoir mon sauueour, si vint vns angeles devant moi, qui me *prist par* andeus mes mains, & me dist, "Ches .iij. parties te sont deuees a recheuoir devant ke ie t'ai demonstre apiertement *pour* quoi tu les as faites d'une seule cose, & ke ie t'arai de toutes tes doutances chertifjet." A chest mot me leua en haut, non mie en cors, mais en esperit. Et si m'enporta el plus delitable lieu ke onques hom eust neu a mon ensient. Car nus cuers ne porroit tant penser de ioie, ne langue n'*eu* porroit tant dire, ne oreille escouter, ke la n'*eu* eust encore cent mil tans. Et se ie disoie ke che fust el tierch chiel, la ou *sains* paus fu portes *par* le saint esperit : espoir ie diroie noir. Mais tost seroit tenu a nantanche & a menchoingne. Et ne pour *quant* tant en dirai ge, ke la me furent moustre & descouert li secre dont *sains* paus dist *que* nule langue d'omme mortel ne doit descourir. Et *quant* i'oi longement esgarde les meruelles dont ie veoie tant *que* nule bouche ne porroit conter, si m'apiela li angeles, & me dist : "As tu chi *grands* merueilles venes ?" Et ie respondi, ke ie ne pensoie mie ke nules *si grands* peussent estre. Et il me dist *que* il me monsterroit gringnours encore. Lors me prist, & si me mena en vn autre estage qui estoit a chent doubles plus elers *que* voirres. Et precieusement estoit couloures, si *que* nus hom certainement ne deuisast la coulour, tant par estoit soutieus &

¹ & por ce nel sacre on mie. Car la figure doit estre ariere mise dusques al diemence.—B.

² Mais on le sacre tous les autres iors.—B.

³ ne le sacre on pas.—B.

⁴ a l'aide.—B.

An angel comes to him and raises him in spirit to the third heaven (his body being left behind),

where secrets are revealed to him.

[* leaf 1, back, col. 2]

The angel takes him to another stage.

esbaissans. Illuec me moustra apiertement la forche de la trinite. Car ie i ui deuiseement le pere & le fil & le saint esperit, si que ie pench eunoistre l'une persone et l'autre. Et si vi tout apertement *comment* es. iij. personnes repairoient apertement a vne sustanche & vne deitei & a vne poissanche. Et ne por quant se i'ai dit que i'aie veu les .iij. personnes et deuisees l'une de l'autre, Ia pour chou ne m'encourent sus li enueus & li felon : qui ne seruent fors que des autres reprendre & remordre.

He sees the Father, Son, and Holy Ghost separately.

Ne pour chou ne dient il mie que i'aie parle contre l'auctorite saint iehan le haut euwangeliste. Car il dist que nus hom ne vit onques le pere, ne veoir ne le puet. Et ie m'acort bien a lui. Ne tout chil qui l'ont oi ne seuent pas ke il i entendi. Car il vaut dire des homes morteus. Car tant com li ame est el cors, tant est il morteus, ne il ne muert en l'omme ke la chars. Mais puis que li hom est desuestus du cors, puis est il esperitueus. Et des-ke il est esperitueus, bien puet esperitel cose veoir. Pur che poes eunoistre ke li sains Iehans vaut dire des hommes morteus, ke nus ne pooit veoir la maieste del pere. Endementiers ke ie estoie ententieus & curieus de remirer chele grant meruelle, si souna autresi com vns escrois de touñoire, & si trambla, che me fu anis, trestous li firmamens. Et maintenant uint illuques tant de *celestiens virtus ke li nombres n'en porroit estre sens ne dis. Et quant ie me regardai, si se laissierent tout chaoir souin tout enuiron la maiestei ausi com s'il fuissent cheu de pamins. Et quant ie vi chou, si sui trop durement esbahis & peureus. Et li angeles me prist, & si me remena la ou il m'auoit pris premierement. Mais anchois ke il remesist en mon cors l'esperit, me dist : "As tu veu grans merueilles?" Et ie dis ke eles estoient si grans ke ki aroit congiet del dire as gens terrijens, Il n'est nus hom si sains ne si bien de dieu qui pas en fust ereus. Et ensourketout nus cuers morteus ne porroit auoir la

And this is not against St John's saying, That no man can see the Father;

for that means mortal man, and not spiritual.

A clap of thunder is heard.

[* leaf 1, back, col. 3]

The angel takes him back;

hears that he's
convinced about
the Trinity,

and then puts
his spirit back
into his body.

The monk ends
his service, and
puts the Book
into a box, and
locks it up.

[* leaf 5]

On Easter day,
after service,

[† for courui]

forche del retenir ne lange del dire. Et il me redist : “Es tu encore bien certains de che dont tu as tant doute ?” Et ie li dis ke il n'estoit el siecle nus hom si mesereans, se il me voloit deboinairement escouter, ke ie ne li fesisse apiertement entendre les poins de la trinite, par che ke ie en auoie veu & aprins. El il me dist lors : “Or te mettrai dont la ou ie te pris. Et lors si recheuras ton sauveour plus certainement ke tu ne fesis deuant. Car tu ne dois pas herbergier oste ke tu ne eunoisses. Et se tu as veues grans merueilles, tu en trouueras el liuret de teles ke tu ne tenras mie a menours. Mais tu n'i garderas, mais deuant ke tu aras celebree la surrection ihesu crist.” A tant remist mon esperit dedens le cors. Et ie m'esperi autresi *com* chil ki a dormi qui s'esueille, si quidai l'angele veoir, mais il s'en estoit ia ales. Et ie esgardai, si ui mon sauveour deuant moi, tout en tel maniere *com* il i estoit quant li angeles m'enporta. Et ie le pris, si le rechui, & vsai a boine ereanche & a grant deuotion. Et quant li seruiches fu fenis, si pris le liuret, & si l'ostoiai en vne petite casse ou la boiste estoit en lequelle corpus domini reposoit. Et quant ie l'oi mis dedens, si frema la casse moult bien a une clef, Car ie me voloie du perdre garder. *Ne ie ne le sauoie ou metre plus honestement, Car moult i anoit biel lieu & net. Et quant ie issi de la capiele, si vi ke il estoit ia si basse eure qu'il annitoit. Et lors entrai en ma maisonnette, & mangai tel viande ke nostres sires m'auoit prestee. Ensi passai cheli iour & l'endemain, tant ke uint au iour de la surrection au sauveur. Et quant il li plot ke ie oi fait le seruiche d'1 iour qui si est haus *com* de nostre sauveur, chelui meisme qui le iour saintefia, entrai a garant que ie eouuri¹ anchois au liure pour les saintes paroles veoir que ie ne fesisse a la viande prendre. Tant estoient douches & plaisans a oir, ke eles me faisoient oublier la fin du cors. Et quant ie ving a la casse ou ie l'auoie mis, & ie le

desfremai, si n'en trouuai point. Et quant ie vi che,
 si fui si dolans ke ie ne sauoie prendre nul *couroi* de
 moi ; Anchois quidoie bien que ie ne fuisse iamais lies
 a nul iour, si commenchai a penser comment il poot
 estre ietes hors de chel lieu ; Car ie l'auoie troue ferme
 en tel maniere *com* ie l'auoie laissie. Endementieres
 que ie pensoie a cheste cose, si oi vne vois qui me dist :
 "Pour quoi es tu esbahis, & de quoi te meruelles tu ?
 T'esmeruelles tu de che que li liures est ietes hors de
 son lieu sans desfremer ? Tout en tel maniere issi
 ihesus cris du sepulcre sans la pierre remuer. Mais or
 te conforte, & si va mangier ; ke anchois te couenra paine
 souffrir ke tu le tienes mais." Et quant ie oi ke ie
 encore le porroie auoir *par* paine souffrir, si m'en ting
 a bien paies. Lors alai mangier. Et quant ie oi
 mangie, si m'en retourna en la capiele, & priai nostre
 signour ke il *par* sa pitie me dounast auolement de che
 que ie tant desiroke. Et maintenant renint vne vois qui
 me dist : "Che te mande li grans maistres : quant tu
 aras le matin celebrcie la messe, si te desiuneras, & si
 t'en iras maintenant en sa besoigne la ou ie te dirai.
 Et quant tu seras issus de chaiens,¹ si enterras el sentier
 qui va au grant chemin. Ichil chemins te menra tant ke
 tu venras au pierron de la prise. Et lors lairas le che-
 min, si enterras en .j. sentier a diestre qui maine au
 quarrefour de vij. voies es plains de walescog.¹ Et
 quant tu venras a la fontaine del plour, illuec ou la
 grans occisions fu iadis, Si trouueras vne beste *c'onques*
 tele ne ucis.² Et si garde ke tu le sieues la u ele te
 menra. Et quant tu l'aras perdue, si enterras en la
 terre de norweghe ; & illuec achieueras de ta queste."³
 A tant laissa la vois a parler. Et quant vint a l'ende-
 main, Ie me leuai matin. & quant ie oi la messe cantee,

he unlocks his
box and finds the
Book gone.

A voice tells him
he shall have the
Book again when
he has suffered
for it.

He is to go on a
journey

[* leaf 5, co . 2]

to the plains of
Waleseog, (?)

and follow a
wonderful beast
to Norway, and
there find the
Book.

—¹ & t'en iras tot .I. sentier qui te menra al quarefor des
 .vij. uoies el plain de ual escone. Add. 10,292, lf 2, bk, col. 1.

² que *onques* mais ne vis autre tele.—B.

³ *perdue* en la terre de negne, illuecacheuiras ton oirre.—B.

si me desiumai. Et quant ie fui issus hors, si fis le signe de le crois sour moi et sour mon habitacle. A

He starts on his
journey,

tant m'en alai ensi *com* la uois m'auoit noumee la uoie.

comes to the Vale
of the Dead,

Et quant i'oi passe le pierron, si alai tant *com* ie ving en j. val ke on apiele le val des mors. Chelui ual deuoie ie *bien* sauoir : car ie i auoie veu iadis vne

bataille des ij. meilleurs *chiualers* du monde.¹ Et quant ie fui issus du ual, si alai *bien* encontre denrie lieue

galeske,² tant *que* ie ving de-sous le quarrefour.¹ Si

esgardai auant mi, si vi vne crois sour la rive de la fontaine, & desous chele crois se gisoit la beste ke la

uois m'auoit dit. Et maintenant ke ele me vit, si se leua, si me *commencha* a regarder, & ie li. Mais quant

plus le regardoie et mains poioie sauoir quele beste c'estoit. Et si sachies k'ele estoit diuerte en toutes

coses. Car ele auoit teste & col de brebis, & blane *comme* noif negie.³ Et si auoit pies de chien, & gambes, & quisses, & tout chou estoit noir *comme* carbon.

Et si auoit le pis & le cors & la erupe de woupil, & la

keue de lyon. Et si estoit la beste de diuerses sem-

[* leaf 5, col. 3]

blanches. Et quant ie l'oi moult esgardee, *et ele moi,

si leuai ma main & li fis signe qu'ele alast auant. Et

ele s'en ala tout droit el quarrefour, si s'en entra en la

premiere voie k'ele coisi a destre. Et ie alai apres si

tost *comme* ie poi, mais che fu lentement ; Car uielche

& flebete me destourboient. Et quant nous eumes ale

iuske a eure de uespres, si issi la beste hors du chemin,

et entra en vne moult espesse caurroie. Et tant ala

auant, & ie apres, qu'il *commencha* a auuitier. Et lors

issimes hors de la caurroie, & entrames en vne profonde

valee plaine de moult haute forest espesse. Et quant

ie fui el fons de la valee, si vi deuant moi vne loge, &

deuant l'uis estoit vns vies hom uestus de reuble de

The monk follows
the Beast.

At even he comes
to a thick-wooded
vale,

and sees an old
monk,

^{1—3} Lors alai tant que iou ving al quarrefor.—B. ² Welsh.

³ Car ele estoit blanche *comme* noif, & auoit teste & col de berbis.—B.

releigion. Et quant ie le vi, si en fui moult lies : & rendi grasees a nostre signour de che qu'il m'auoit *com-*
paignie dounee. Et tantost *com* il me vit, si osta son caperon, & me chai as pies, si me requeroit beneichon. Et ie li priai qu'il se leuast, car i'estoie vns hom pechieres, si ne deuoie pas beneichon doner. ke *vous diroi ie?* Onques tant ne li soi prier k'il se vausist leuer, deuant *que* ie li oi beneichon dounee, dont moult durement me pesa. Car diex le seit *que* ie n'en fuisse mie dignes. Et quant il fut¹ leues, si me mena *par la main* en sa loge. Et quant nous eumes cantees toutes nos eures, si mangames tele viande *com* diex auoit au saint homme preste. Et quant nous eumes soupe, si m'enquist moult li boins hom de mon estre, & de ma uoie. Et ie l'en respondi au mieus ke ie soi, Tant, diex le seit, ke il quida asses plus *bien* en moi qu'il n'i auoit. Car il est coustume des boins houmes ke il ne seuent quidier es autres gens se *bien* non, Pour che ke il lor est ausis *que* cascuns ait lor volente & lor talent. Moult me fist grant ioie & grant compaignie la nuit. Ne onques en ma vie ne vi homme qui grignour samblant eust d'estre durement preudom & boins hom. Sans che *que* il n'en moustroit le samblant : se au mains non ke il pooit. Au matin me pria li sains hom ke ie cantaisse. Et quant nous eumes cantei, si pris congie. Et il dist *que* il me conuoieroit. Et quant nous fumes hors du postis, si vi la beste qui me conduisoit : & si ne l'anoie mais veue des la nuit quant ie trouuai le boin homme. Ensi me conuoia li boins hom iusc'au chemin.
³ Et lors departimes, si me pria moult qu'il me membrast² de lui en mes orisons & en mes biens-fais, *que* diex en cheste religion li dounast demourer iusc'a la fin. Ichest don otriaumes li vns a l'autre.³ A tant nous

who asks his blessing,

and takes him into his dwelling.

They sup and chat.

[* leaf 5, back]

The second day of the journey.

The Beast reappears.

¹ MS fu.

² that it would bethink me.

³ ³ ' & au departir, me pria il que ie priasse por li ; & ion li otrai, si li priai qu'il priast por moi. & il me dist que si feroit il.'—B., leaf 2, back, col. 2, 3.

At midday the monk gets to the Pine of Adventures and a Wondrous Fountain, whose sand is blood-red and fire-hot, and whose water is ice-cold, and becomes green and bitter three times a-day.

A servant on horseback comes to him, and brings him food.

[* leaf 5, back, col. 2]

He goes on his journey.

entrebaismes, si le commandai a dieu, & il moi. Si errames entre moi & la beste toute la [ma]tinee tres parmi la forest c'onques n'encontrames ne homme ne feme, Tant qu'il fu bien miedis. Lors si entrames en une moult biele lande. En mi chele lande auoit .i. pin qui auoit non li pins des aventure. Desous chel pin auoit vne fontaine la plus biele ke nus peust onques veoir, au mien quidier. Et si auoit vne eoustume que onques autre fontaine n'ot dont i'oisse parler. Car la grauele estoit vermelle *comme* sans, & caude *comme* fus. Et l'iaue estoit autresi froide *comme* glache. ¹Et si estoit autresi verte *comme* esmeraude .iij. fois le iour, & ausi amere *comme* la mers tant *comme* la verdeurs duroit.¹ Quant la beste vint au pin, si se coucha desous, & fist samblant de reposer. Et quant ie me voil asseoir, si vi venir par mi la lande .i. vallet² sour .i. cheval tout suant, & si venoit tout droit a moi. Et quant il fu venus a la fontaine, si descendri du cheual, & traist de son col vne touaile, & s'agenolla devant moi, & si me dist: "Sire, ma dame vousalue: chele qui li chivalers au cercle d'or rescoust de sa terre perdre, le iour ke la grans merveille fu vene de chelui que vous sauves. Et si vous envoie a mangier itel viande *comme* ele a." Lors desuolepa la touaile, si en traist oes & .i. ³wastel mout blane, tout caut. Et si traist auant .i. bareil plain de ceruoise, & .i. petit hanap.³ Et ie mangai volentiers, car i'estoie tous familieus pour la voie qui m'auoit greve. Et quant i'oie mengie & but, si quelli lo remenant, & dis au vallet qu'il en rendist a sa dame les merchis: & diex l'en rendist le guerdon. A tant s'en ala li valles, & ie m'en alai mon chemin entre moi & la beste. Et alames toute iour, tant qu'il commencha a

^{1—1} & cançoit sa color .iij. fois le ior. Car ele deuenoit nerde, & estoit amere *comme* la grande mer. 10,292, leaf 2, back, col. 3. ².j. narlet.

^{3—3} gastel mult bel et mult boiu, et il me bailla plain pot de ceruoise. MS 10,292.

auespir que onques uissimes hors de bos ; Tant que nous At even he stops
 uenimes a .i. quarrefour ou il auoit vne erois de fust.
 Et lors s'arestut la beste, si commenchai a esconter. Et at a cross,
 ie oi maintenant venir cheuaus moult grant aleure,
 Tant que ie vi vn chiuader¹ venir sour vn palefroi & .ij. and a knight
 autres auoec lui. Et tantost com il me vit en reube de comes to him,
 relegion, si sailli ius de son cheual, & li autres apres.
 Si me dist ke bien fuisse iou venus. Quant ie oi rendu
 au chiuader son salu, si me prist par le main, & dist
 qu'il me menroit en sa maison pour herbergier. Et ie
 li dis que diex li guerredounaist. Et il apiela tout
 maintenant son escuier, si commanda qu'il en-menast les
 cheuaus & que il fesist le plus biel ostel ke il porroit.
 Li escuiers s'en tourna, & li autres remest auoec nous,
 qui estoit fiex au signeur & chiuaders.² Ensi nous en and takes him
 alames tout troi, si ne vi onques grignour hounour a home, and treats
 home faire que il me fist, & il & sa maisnie que il auoit him nobly.
 moult biele. Mais d'une chose me meschai plus que ie
 ne vausisse, que il me counut a .i. saing ke ie auoie sour
 moi, & dist qu'il m'auoit autre fois veu, & nouma en
 quel lieu. Mais comment qu'il m'en-quesist, ie ne li
 counui onques riens. Et quant il vit qu'il ne me plaisoit
 mie che qu'il m'en-queroit, Si laissa la chose ester.
 Mais toutes les ioies & toutes les honnours ke on [* leaf 5, back,
 porroit faire a cors d'omme, me fist il la nuit. Au col. 3]
 matin m'en parti, si les commandai tous a dieu. Et
 quant ie ving hors de la porte, si retrouai la bieste. Et The third day's
 quant li sires m'eut vne pieche conuoie, Si li priai qu'il
 s'en retornast. A tant me commanda a dieu, & ie lui.
 si nous en alames toute la forest entre moi & la beste,
 tant ke il fu pres de tierche. Et lors si retornames vne
 voie qui menoit hors de la forest, & tant que ie vi .i.
 moult biel moustier & moult riche herbergage selone vne
 grant praerie qui estoit sour vne riuiere. Chil mous- He comes to the
 tiers estoit sour .i. lac qui a a non li las a la roine. Queen's Lake

¹ MS chrl'.² MS chrl's'.

and a Convent
of Nuns,

who feed him.

He goes on

and finds a
letter:

'At night thou
shalt achieve
thy quest.'

[* leaf 6]

Sees a little
chapel.

At its entrance
he finds a man
possesst with
a devil.

Quant ie ving au moustier, si trouuai .i. couuent de nounains, moult boines dames, qui cantoient l'heure de tierche moult biel & mout hautement. Et quant eles sorent que i'estoie prestres, si me requisent de canter. Et ie cantai. Et quant nous eumes fait le seruiche, si me fisent les dames desiuner. Apres me prierent moult que ie remansise iusc'a l'endemain, & ie dis qu'il ne porroit estre. Lors pris congie as dames, si m'en parti. Si m'en alai, & la beste auant moi, tant que nous rentrames en la forest. Et quant nous fumes ens, si errames au lone du iour c'onques n'encontrames riens terriene. Et quant il commencha a auesprir, si gardai hors de la voie sour vne pierre plate, si vi vnes lettres ploies. Ie tournai chele part, si les pris. Et quant ie les oi desploies, si trouuai el commenchemet escrit : 'Che te mande li grans maistres : ke a nuit achieuras de ta queste.' Et ie regardai ke la bieste faisoit, si n'en vi point, anchois s'en fu ia alee. Et quant ie vi che, si regardai es lettres, si i ui ke eles m'ensignoient de quankes ie auoie a faire. A tant m'en tournai toute ma uoie, & quant ie oi grant pieche ale, si trouai 'vn sentier bien batu qui aloit a destre parmi la plus biele forest que ie onques eusse ueu, au mien quidier. Et quant ie oi grant pieche ale par chel sentier, si commencha la fores a esclairier. Et ie resgardai, si ui en .i. tierbre sour vne roche vne moult biele capele petite, bien encontre demi-lieue loing. Et quant ie commencha a aprochier, si oi chele part .i. eri si hideus que pour noient demanderoit on plus hideus ne plus espoen-table. Mais ie ne m'en espoentai onques, Car les lettres m'en anoient bien acointie. Et quant ie ving devant la capiele, si vi l'uis ouvert. Et en l'entree del huis gisoit vns hom tous pasmes autresi com se il fust mors. Et quant ie le vi, si courui a grant fiance de dieu qui m'auoit ensengiet ke ie deuoie faire. Si trouai qu'il auoit tous les iex tournes en la teste, si seu bien ke il*

anoit le dyable ou cors. Si li fis le signe de la crois en mi le vis. Et il se drecha en seant, si commencha meruelles a dire. Et ie coniurai le dyable de *par ihesu* crist ke il s'en issist. Et il me respondi *que par ihesu* crist i estoit il entres, & *par* lui s'en istroit. Et ie dis qu'il m'i auoit emuoie pour lui metre hors. Et il dist qu'il ne veoit pas encore le message *par* qui il s'en issist. Et ie soi bien qu'il disoit voir, si m'en entraï en la capiele, & trouuai sour l'autel le liuret *que le* queroie. Lors si m'agenoullai, & le pris. Et ie ving hors, a tout si n'oistes onques rieu si crier *com* li anemis erioit. Et disoit "ne vien plus anant; bien voi ke issir me *conuient*. Ne il n'a rien en terre fors chesti qui m'en ietaist." Et quant il s'en vaut issir *par* la bouche, si ne paut *pour* le signe de la crois ke ie i auoie fait. Et il recommencha a dire en crient: "Se tu ueus ke ie m'en isse, si me destoupe la voie." Et ie li demandai, *comment*. Et il dist qu'il n'en istroit mie tant *com* li liures serroit si pries. Et ie dis *qu'il n'en istroit mie *par* la bouche anchois *com* uenrooit, qu'il s'en issist *par* desous. Et quant il oi chou, si commencha si hideusement a crier ke il me fu auis *que* on le deust oir *par* tout le pais. Et tantost vint illuec vne si grans compagnie de dyables *que* ie ne quidai mie qu'en tout le mont en eust tant. Et quant il virent les paroles du liuret *que* ie tenoie ouuert, Si ne veistes onques nul estourbillon si tost ne si hidusement aler *com* il s'en alerent. Et ie me traies pres del foursene, si li mis le liure devant la bouche, & tantost s'en issi li dyables *par* desous. Si s'en ala faisant si grant tempeste ke il estoit auis *que* il esraehast tous les bos *par* la ou il aloit. Et lors remest li hom tous autresi *comme* mors. Et ie le pris entre mes bras, si le portai a l'aie de dieu devant l'autel, si le gardai toute nuit illuec iusc'au iour. Et quant il fu aiourne, si ving devant lui & demandai se il mengeroit. Et il me demanda qu'i iou estoie. Et ie dis

On the altar is
The Book.

The devil says
The Book will
force him out,
but he wants
to come out up-
wards through
the man's mouth.
The Book,
however,

[* leaf 6, col. 2]

after routing a
troop of other
devils,

drives this devil
out of the man
downwards.

The monk
watches by the
man all night.

ke n'eust pas paour : car i'estoie venus *pour* son preu.¹
 Et il dist q'il mangeroit tel viande *com* il auoit acoustumee. Et il iura sacrefianche q'il auoit xxxij. ans & demi ke il estoit hermites, & si auoit passe ix. ans & iiij. mois & demi k'il n'auoit mangiet se herbes non & fruit & rachines. Ne iamais *pour* tant qu'il auoit a uiure ne gousteroit d'autre viande se diex proprement ne li envoioit. A tant le laissai gisant tout vain *comme* chelui qui n'auoit mangiet de nule viande puis que li anemis le commencha premierement a traueillier. Et ie dis mes eures, & puis me reuesti, si cantai la messe. Et quant ele fut cantee, & ie fui reuenus au boin homme, si le trouai dormant moult durement. Et ie qui onques de tout la nuit n'auoie dormi se moult pau non, m'acoutai deionste lui sour i. *escamel, si commenchai a soumellier. Et lors me vint en avision que restoie au pie du tertre desous³ vne fontaine, si passoit par illuec vns vies hom qui portait en son geron pumes & poires a grant plentei, & si les versoit el mien. A tant me leuai, si alai aual le tertre & si trouuai quankes ie auoie veu en m'avision. Et quant li preudom eut mis le fruit en mon g[e]ron, si me dist : "Chaseun ior troueras chi ta viande apparellie *par* le grant maistre." Lors me retourmai, si trouuai le frere esuillie, si li baillai du fruit, & il en manga moult uolentiers *comme* chil qui tant auoit iune qu'il ne se soustenist sour ses pies pour tout le monde. Tant demourai en sa compagnie que il fu tous garis & respasses. Et chaseun iour trouuiens nostre viande apparellie a la fontaine ensi *comme* li sains esperis le nous amenistroit. Et quant vint au neuuisme iour, che fu au ioesdi apres le witaules,² si m'en parti. Et quant ie pris congie du boin homme, si commencha a plourer, et dist, ke ore estoit il moult

The possesst
man is a hermit,
and will not eat
meat.

[* leaf 6, col. 3]

The monk has a
vision, showing
him where to
get fruit for the
hermit :

he gets it,

and feeds the
hermit,

and starts home
on the ninth day.

¹ et iou li demandai quel viande il mangeroit.—B.

² Et quant ee uint as octaues de la paske, si nous departimes. 10,292, leaf 3, col. 3. ³ MS dosous.

esmaies quant ie m'en aloie. Apres me conta coument c'estoit auenu *que* li dyables l'auoit ensi trauillie. Et che auoit este *par* .i. pechie ke il auoit fait. Ne ne se recordoit pas qu'il eust fait pechie *dout* chars morteus se peust garder, ke seulement chelui, puis qu'il auoit recheu abit de relegion. Et quant il se fu rendus *confes*, si me requist ke ie priaise *nostre signour* ke il *par* sa pitie le garlast de faire pechie: *par* qnoi il iamais conquesist *son* mautalent. A tant nous entrebaisames, si nous departimes andui a *grans* plours & a *grant* destreche. Et se on penst iugier home *par* veoir, ie ne quit pas qu'en nul homme peust auoir plus de bonte *que* ie vi en lui. Or esgardes *com* diex est aspres iugieres & larges **guerredoneres*. Car ki tous iours l'ara serui, se il fenist en vn mesfait, tous les seruiches ara pierlus, & en che mesfait sera iugies. Et qui tous iours li ara mesfait, s'il se raert en son seruiche, tuit si mesfait sont estaint, & ses seruiches li est a cent doubles guerredounes. Ensi dut cil auoir *perdue* l'amour de son signour *par* .i. mesfait qui auoit este en son seruiche le plus de son eage. Et chil le dut auoir gaignie *par* vne seule oeure, qui l'auoit tous iours fui & eskieue. Chiertes, *moult* boin le fait seruir & mauuais eoureichier. A tant *pris* congiet. Et quant il m'eut *conuoie* iuse'a son peustis,¹ si ueismes la beste *qui* m'auoit amene. Et il demanda ke che pooit estre. Et ie li dis ke ie n'auoie eu autre *contredit*:² & k'ele estoit de *par* dieu. Et il dist, ke bien faisoit li sires a seruir qui si bien sauoit conduire ses sergans en sa besoingue. Ne onques ne poi apercheuoir ke nus en toute la voie veise la beste, *que* il seulement. Lors me departi du boin home, si m'en reuing tout autresi *com* ie i estoie ales; tant ke ie ning au samedi au soir a mon hermitage.³ Mais le liuret ne

Why the devil
possesst the
hermit.

How God is a
hard judge, and
[* leaf 6, back]
a bounteous
rewarder.

The Beast re-
appears.

The monk
reaches home
on Saturday
evening.

¹ postis.—B.

² ? conduit. ‘& iou li dis *que* iou n'auoie autre *conduisor* en la voie.’ 10,292, leaf 3, back, col. 1. ³ habitacle.—B.

laissai ie mie, anchois l'en aportai. Car trop desiroie le compagnie des saintes paroles qui i estoient. Et quant ie l'oi ostoie la u ie l'auoie mis premierement, si fis le scruiche de nespres & de complie. Apres mangai che que nostre signour plot, & si m'alai couchier, car i'estoie moult las. Iehele nuit m'auint vne auisions, ke li grans maistres uenoit deuant moi en autel habit com il auoit fait a l'autre fois. Et si me disoit "au premier iour ouuraule de la semaine qui enterra demain, te conuent a commencher a escrire en autre lieu le liuret que ie te baillai, si ke tu l'aies escrit *ains l'aseention. Car il n'iert ia veus en terre puis que l'eure uenra que ie montai el chiel a chiel eure meisme. Et toutes les coeses qui te conuerront a l'eserire, trouueras en l'aumaire qui est el mur derrier ton autel. Et ne t'esmaie pas de che ke tu ne fesis onques tel mestier. Car nule ocure ne puet estre maufaite qui par moi soit commenchie." A tant s'en parti. Et au matin quant ie fui leues, si alai a l'aumaire pour esprouer se m'avisions estoit uraie ; Si trouuai toutes les coeses qui conuenoient a escriucent.¹ Et quant li dimanches fu passes, & ie oi au lundi la messe chantee, si pris le liuret & le parchemin, & commenchai a escrire tout droit au lundi de la quinsaine de pasques. Et li commenchemens de l'escriture si fu pris del crucefiemement ihesu crist ensi comme vous orres.²

The writer's vision.
Christ appears, and commands him to copy The Book into another.

[* leaf 6, back,
col. 2]

On Monday he begins to copy The Book of the Holy Grail.

¹ Au matin me leuai ensi comme il m'auoit roue, et trouai tot ce qu'il conuenoit a escriuain, pene, encre, parchemin, & couteil. (MS 10,292.)

² An illustration.

[*LI LIVRES DU SAINT GRAAL.*]

CHAPTER I.

Of Christ on the Cross. Of the character of Joseph of Arimathaea (p. 26). How he got the dish out of which Christ eat the Last Supper with his Disciples (p. 27). How he was one of Pilate's knights, and begged Christ's body from him (p. 28), and put it in his own sepulchre, and then collected the drops of Christ's blood in the dish of the Last Supper (p. 29). How, while Joseph slept, some Jews seized him, and carried him away to a prison of Caiaphas's (p. 29). How he lived forty-two years in the prison (p. 31), and how he was delivered out of it on this wise :—Vespasian, Titus's son, was a leper ; a knight from Capernaum tells him that a touch from anything Christ has touched will cure him (p. 32) ; the knight returns to Judea, and gets the Veronica kerchief from Mary the Phenician (p. 33), and cures Vespasian with it (p. 34). Vespasian goes to Jerusalem and seizes all who were concerned in Christ's death. Joseph's wife tells him of her husband (p. 35) ; Caiaphas takes him to the prison, and Vespasian goes down into it (p. 36). He releases Joseph (p. 37), burns the abettors of Christ's death (p. 38), discusses what shall be done with Caiaphas (p. 39), and has him put into a boat by himself, and pushed out to sea (p. 40).

AV iour que li sauueres du monde souffri mort,¹ par la qui mort nostre² mors qui a nous estoit condennable fu racatee perdurablement,¹ a chel iour estoit encore moult peu de gent qui creissent en lui; Ne mais ke la glorieuse virge puchiele sa douche mere & ses descplices qui a chel iour estoient apiele si frere. Et s'il en i auoit des autres qui creissent, moult [peu] en i auoit a cler. Car l'escripture dist que quant il dist: "Biaus pere, se il puet estre que ie ne sustienge cheste passion," que il n'en estoit³ pas si courreichies pour l'an'goisse des cors

How few believed
on Christ at his
crucifixion.

[*leaf 6, back,
col. 3]

¹—¹ fu mors destruite, et nostre uie restoree.—B.

²—¹ over an erasure in A.

³ MS cstois.

comme pour chou ke il veoit ke s'amours n'auoit encore nului rachate. Ne il ne veoit nului qui il eust conquis par sa mort, ke seulement le larron qui li crio le merchi en la crois. Et pour cheste cose dist l'escripture : “¹Ie sui autresi comme chil qui conkeut l'esteule en le maison¹. ” Et ch'est a dire qu'il n'auoit encore nului rachate par sa mort, que le larron qui estoit noiens enuers l'autre gent, autresi com li esteule est noiens enuers le grain. Et ne pour quant il estoit mout de cheus qui auoient le commencement de croire, mais il ne l'osoient mie faire apiertement, car il doutoient les juis. Mais de deseure tous les couuiers creans, parolle li sainte escripture du graal du gentil home d'un chivaler qui estoit a che tans, qui auoit non Joseph de Arimathie. Arimathie estoit vne chites en la terre² de ramathe outre le flun iordan. & si dist la letre que ele fu elchane, le pere samuel. De chele chite fu nes joseph.² Mais il s'en estoit venus en iherusalem .vij. ans devant che que ihesus cris fu mis en la crois. Et moult estoit piteus et dous & de grant relegion, & si auoit recheu la creanche ihesu crist. Mais il n'en osoit faire samblant, ke li iuif ne l'ochesissent. De toutes les bontes ki en home mortel pooient estre, estoit ioseph garnis. Car il amoit dieu & doutoit. Il estoit piteus & debounaires vers son proisme. Il estoit de grant houneur & de grant reuerence vers les plus haus de lui. Il estoit paisiules & concordans vers ses parens. Il estoit sans damage & sans nuisement as plus bas de lui. Il estoit de grant misericorde plains vers les souffraiteus. Toutes ches bontes estoient en lui. Et de lui parolle li premiere saume du sautier qui dist : “ Li hom est boinereus qui ne s'acorde pas ne consenti au conseil des felons,

How Joseph of
Arimathie was a
secret believer
in Jesus Christ,

and came from
the city of
Elkanah, the
father of Samuel.

How good he was.

The first Psalm
speaks of him.

^{1—1} ausi comme cil qui euelle l'esteule el tans de meisson.—B, leaf 3, back, col. 2.

^{2—2} d'arimathie qui moult estoit bele. En cele terre & en cele cyte estoit ioseph nes.—B.

Et qui ne vaut aler par la voie as pe*cheours." Ichis [*leaf 7]
 ioseph estoit en iherusalem, et sa feme, & vns siens fiex Joseph (of
 qui ot non iosephes. Et sachies que che ne fu mie chil Arimathea)
 iosephes qui l'escriture trait si souuent a tesmoing, an- has a son Josephes
 chois fu vns autres qui ne fu mie mains lettres de chelui.

Ichist iosephes passa le lignage ioseph son pere outre (who comes to
 mer iusqu'en la bloie bertaigne, qui ore a a non engle- White Britain
 terre. ¹Et si les passa sans auiron & sans gouernal, or England over
 & onques n'i ot uoile ke le geron de sa chemise, sans sea, with the
 plus, ensi com l'estoire le dira cha en auant.¹ Et quant front of his shirt
 vint au ior ke ihesu fu mis en crois, Ioseph, qui toute for a sail).

s'amour auoit en lui mise, en eut moult grant duel. Et
 si se pensa ke toutes les coses qui a lui apartenroient
 essaucheroit moult volentiers & honerroit. Car il ne
 l'eust pas ame a la vie se il ne l'amast a la mort. Et
 pour chou dist la letre que 'nule auersites ne puet de-
 partir loial amour.' Quant ioseph vit chelui en la crois
 qui il crooit a fil dieu & a sauveour du monde, si ne fu
 pas esbahis ne mescreans pour chou que il le vit mourir.

Anchois atendoit, & crooit certainement sa sainte resur-
 rection. Et pour chou qu'il ne le pooit auoir uif, si
 pensa que il feroit tant qu'il aroit de ches coses a quoi

il auoit touchie corporelment en sa vie. Lors en vint he goes to the
 en la maison ou ihesu auoit tenue sa chaine, la u il house where
 manga l'aigniel de pasques auoec ses desceiples. Et Jesus eat the
 quant il vint en la maison, si demanda a ueoir le lieu Last Supper,

ou il auoit mangie. Et on li moustra vn lieu qui estoit
 establis pour mangier: si estoit li plus haus estages de

la maison. Illuec trouua ioseph l'escuele en quoi li finds the dish in
 fiex dieu auoit mangie, soi tresime, deuant che qu'il which He had
 dounast as onse sa char & son sane a vser. Et quant eaten,

il le tint, si en fu moult lies, si l'enporta en sa maison and carries it
 & si l'ostoia en moult honeste lieu & en moult biel. Et home.

quant il *seut que li sauueres du monde estoit mors, & [*leaf 7, col. 2]
 ke chil l'auoient trouue mort qui li voloient brisier les

¹—¹ Et le passa sans auiron al pan de sa chemise.—B.

quisses autresi *com* as autres larrons, Il ne vaut mie tant atendre ke li felon li desloial *qui* le mescreoient le despendissent ne le mesissent ius de la crois a lorordes mains cunchijes. Anchois vint il a pilate, qui chualers terriens il estoit; Car il auoit este ses saudoiers .vij. ans tous plains. Et *quant* il vint devant lui, si li pria en guerredon de tous les seruiches *qu'il* li auoit fait, li otriast .i. don qui de *moult* petit coustement li serroit. Et pilates, qui *moult*¹ amoit & lui & son seruiche, li respondi ke il l'aroit; Car il le deuoit bien auoir plus riche *qu'il* n'auoit dit. Et ioseph li demanda le cors ihesu, et pilates li dona *comme* chil qui ne sauoit ke il li dounoit. Car il li quidoit douner le cors d'un poure pecheour: & il li dounoit le pardon des pecheours & le pain de vie. Il li quida dorer vne poure earonge pour don: & il li douna le dounour de tous les grans & le resuscitement de toutes les karoignes qui en forme humaine sont fourmeees. Che fu li plus riches dons *que* nus hom morteus donast onques. Mais pour chou que la consciente pilate fu tele ke il ne sauoit *qu'il* li douna, pour chou le doit on mieu apicler despit ke don. Car se il creist la grant hautece & la puissance dont chil estoit *qui* cors il auoit done, il n'en presist pas tonte la rikeche & la signourie du monde. Et ioseph qui la grant hauteche du don eumissoit bien, en fu *moult* ioians *quant* il li fu autreies. Et si s'en tint bien apaiet *moult plus que* pylates ne s'en tint a bien paiant. Et *quant* il vint a la crois ou il pendoit encore, si commencha a plourer *moult* tenrement *pour* les grans dolours ke il veoit *qu'il* auoit souffertes. Et *quant* il l'eut despendu a *grans soupirs & a grans plours, si le coucha en vn sepulcre *qu'il* auoit fait trenchier en la roche, ou il meismes deuoit estre mis a sa mort. Puis ala querre l'escuele en sa maison.²

Joseph is one of
Pilate's knights
[soldoiers, B.]

and begs a cheap
gift of him,

christ's body.

How great the
gift really was.

Joseph weeps at
the Cross;

[* leaf 7, col. 3]
takes down the
body, and puts it
in his sepulchre.

¹ 'qui *moult*' is repeated twice in the MS.

² Here follows (in A) an illustration with a different version

Et quant il vint au cors, si conquelli le degout du sanc tant *com* il en puet auoir & si le mist en l'escuele. Puis reporta l'escuele en sa maison, par qui diex fist & moustra puis maintes *virtus* & en terre de promission & en maintes autres terres. Et quant il l'eut mise el plus net lieu ke il sauoit, si prist de ses plus riches dras, & s'en tourna au sepulchre, si enseneli le cors de son signour si richement & a grant hounour *com* il peut plus. Et quant il l'eut enseueli, si le coucha el sepulchre, et si mist a l'entree vne pierre moult grant & moult pesant, pour chou qu'il ne voloit *que* nus entrast el lieu ou si haute cose gisoit *com* estoit li cors del fil dieu. Mais quant li iuif virent ke ioseph auoit despendum de la crois chelui qui il auoient iugiet a mort & dampne, & qu'il l'auoit si hautement enseueli, si en furent moult courchies & moult le tirent a grant orguel. Si prisent conseil ensamble, & disent ke bien estoit drois ke ioseph comparast che ke il auoit fait, & contre dieu & encontre le loy. Si pourparlerent ke il le prenderoient la nuit del premier somme, & si l'enmenroient¹ en tel lieu ke iamais n'oroit on de lui enseignies. A che conseil se tinrent tout; si murent la nuit del premier somme & feri l'uns d'aus a l'uis. Et quant il fu ouuers, si entrerent tuit ens a vne bruie, et prisent ioseph tout endormi, si l'ennemenerent loing de iherusalem bien .v. lieues en vne fort maison qui estoit l'eueske chayphas.

Gets the dish,
collects Christ's
blood in it.

Wraps the body
in rich cloths;

puts a great
stone at the
entrance of the
sepulchre.

The Jews' anger.

[*leaf 7, back]

The Jews seize
Joseph and carry
him off out of
Jerusalem,

of the blood-gathering. The heading is—"Ensi que iosephs recoilli le degout du sane qui issoit des plaijes nostre seigneur qui puis fu apeles li *sains grualz*." The illustration figures Joseph sitting under the cross, and collecting the drops of blood from the chest and feet in a basin. Mary wringing her hands stands on Christ's right, and John, pointing to him, on the left. The cross-bars of the thieves' crosses pass under their arms behind their backs, their hands are folded on their bellies in front, and crosses of blood are on their folded hands, as if nails had been driven right through the hands and bellies. In MS 10,292, an angel is carrying off the child-soul of the repentant thief on the right; while a devil pounces on that of the unrepentant one on the left.

¹ The MS repeats, "la nuit del premier somme : et si l'enmenroient."

Ichele maisons estoit en vne moult grant mareschiere : si i auoit i. piler tout crues qui sambloit estre massis. Dedens che piler auoit la plus hideuse chartre qui onques fust veue, et la plus orde. Ne nus ne s'en aperchust se il ne li fust dit auant, tant soutiemment estoit ouuree. Quant il orent ioseph mis hors de iherusalem, si le liurerent a deus seulement qui auoient iure ke ia nus par aus n'en saroit nouuelles. Chil le menerent en la chartre, & deffendirent au chartrier ke il n'eust a manger ke vne pieche de pain le iour, & plain hanap d'iaue.¹ Et maintenant s'en retournerent en iherusalem, si qu'il i furent anchois qu'il aiournast. Et lors si oirent le tumulte & la grant plainte, de ioseph qui pendus² est.³ Et quant pilates le seut, si en fu moult dolens, mais il n'en seut que faire. car il pensoit bien que che auoient fait li iuif par le conseil des maistres de la loy ; si n'en sauoit que faire. Et quant uint au diemenche ke ihesus fu resussites, & les gardes orent dit as iuis comment il auoient pierdu ihesu : si manda chayphas a son chartrier qu'il ne li dounast iamais a mangier, anchois le laissast morir de faim. Mais li sires pour qui seruiche li iuif pour-cachoient sa mort, ne le vaut pas werpir en sa meschanche ; Anchois li guerredouna a chent doubles son seruiche. Car maintenant ke ses cors fu issus du sepulchre, vint il a lui en la chartre ou il estoit, & si li porta por compaignie & pour comfort la sainte escuele que ioseph auoit ostoe en sa maison a tot le same qu'il auoit requelli. Et quant ioseph le vit, si en fu moult lies ; et lors seut il vraiment ke ch'estoit diex. si ne s'en repentoit mie de son seruiche, Anchois auoit tel ioie ke il ne li chaloit de la prison puis qu'il auoit le confort et la compaignie de son signour. Ensi aparut li sauueres

¹ & vne hanapee d'aigue. 10,292, leaf 4, col. 1.

² ? for perdus.

³ Et maintenant fu la nouvele espadue que ioseph estoit perdu.—B.

and give him up
to two of their set,
who put him in
prison, and order
him to be fed on
bread and water.

When Christ
rises, Caiaphas
tells the jailer to
let Joseph starve,

but Christ brings
him the Dish with
the Blood into the
prison.

[* leaf 7, back,
col. 2]

du monde a ioseph anchois ke a autrui. Et si le conforta moult, & dist que ‘bien fust il seurs qu'il ne morroit pas en la prison, ains en istroit tous sains & tout saus, ne ia mal ne doleur n'i auroit, & si seroit tous iours en sa compagnie. Et quant il en istroit, il tourneroit a merueille tout le mont qui le ueroit. Et apres serroit ses nons portes en estrainges lieus, & par lui & par ses oirs. Mais encore ne estoit pas li termes que il en issist, ains demourroit grant pieche tant que tous li siecles quiderait qu'il fust mors. Et quant il l'en uerroient issir, si en serroit ses nons glorefies et loes, & maintes gens en kerroient.’ Ensi remest ioseph en la prison tant que tous estoit oublies & ke nus ne tenoit mais parole de lui. Si remest sa feme moult esgaree, qui encore estoit iouene feme; Et ses fiex iosephe[s] qui n'auoit k'an & demi quant ses peres fu mis en prison. Si fu la dame maintes fois amonestee de marier. Mais ele dit k'ele n'aroit iamais carnel compagnie deuant k'ele seust certaine noueule de son mari; Car el l'amoit sour toute creature. Et quant li enfes uint a age de marier, si li enorterent si parent que il se mariast. Mais il estoit si espris de l'amour ihesu crist par l'amonestement de sa mere, qu'il dist qu'il ne feroit ia mariage de soi que a sainte eglise seulement. Car il croioient andoi, & auoient recheu baptesme en la main saint Iakeme le menor, qui fu eueskes de iherusalem grant tans puis la mort ihesu crist. Et ioseph fu en la prison, ensi com vous aues oi, tant qu'il i demoura .xlij. ans, & lors l'en geta vaspasiens li empereres de rome. Et si orres comment il demoura .xlij. ans. Au iour que ihesus fu eruefies, tenoit tyberius cesar l'empire de rome, et apres che le tint il .x. ans. Apres regna galus ses nies, qui ne vesqui ke .i. an. Et apres regna claudiens, qui tint l'empire de rome .xiiij. ans. Apres claudien regna noirons, sous qui sains pierres fu eruefies et sains paus decoles. Et si ne tint l'empire

Christ comforts
Joseph, and
assures him he
shall live,

and carry His
name to foreign
lands.

Joseph's wife
and his son
Josephes are
dismayed.

But she will not
marry again,

and her son will
only marry Holy
Church.

How Joseph lived
42 years in prison,
[* leaf 7, back,
col. 3]
and how he was
delivered out
of it.

The reigns of the
Roman Emperors
after Christ.

After Nero,
Titus reigns
over Rome,

and his son
Vespasian
becomes a leper.

Titus offers gifts
to any one who
will cure his son.

A knight of
Capernaum asks
to talk with
Vespasian,

and tells him how
he himself was a
leper, and was
cured by Jesus,

[* leaf 8]

who touched him
and made him
whole,

que .xiiij. ans. Apres noiron regna tytus & vaspasiens ses fiex, qui fu mesiaus. Et au tierch an que titus rechut l'empire, fu ioseph icetes de prison. E si poes conter .xlij. ans del cruchefiement ihesu crist iusc'au deliurement de ioseph. Et si ores *comment* il fu deliures. Il auint le *premier* an ke titus fu empereres que ses fiex vaspasijens deuint mesiaus si tres durement que nus ne le pooit souffrir. De cheste cose eut titus si grant duel, qu'il n'en pooit estre confortes. Et fist sauoir par toutes terres ke qui porroit son fil garir de la meselerie, il li donroit si riche don *com* il oseroit¹ dire de bouche. Et quant il eut *par* tout fait sauoir, si ne trouua home qui l'en seust garir. Tant qu'il auint cose c'un chiualers de uers capharnaum vint a rome, qui en oi la parole. Et quant il vint devant l'empercour, si dist qu'il parleroit uolentiers a son fil pour son preu. Et il le fist mener a la fenestre d'une cambre ou il estoit tous seus, si parloit on a lui *par* chele fenestre. Car on ne peust autrement souffrir le grant puasine qui de lui issoit. Et quant il eut son chief mis hors *par* la fenestre, si le regarda li chiualers, & vit qu'il estoit plus mesiaus que nus ne peust penser. Et chil li demanda tantost se il sauoit aucune cose qui li peust anoir mestier. Et li chiualers li dist : "Sire, certes ie uous y avoie, pour che ke ie fui ia mesiaus en m'enffanche." "Ha, biaus sire, dist chil, *comment* en ga'ristes vous donques?" "Chertes, dit cil, *par* .i. prophete qui fu en iudee ke li iuif ochisent a grant tort." "Et par quoi vous en gari il?" che dist uaspasiens. "Chertes, dist chil, il ne fist ke touchier a moi et tantost fui tous garis." "Coument, dist il, si estoit de si grant pooir qu'il garissoit de meselerie?" "Certes, sire, dist li chiualers, encore faisait il plus; Car il resuscitoit les mors." Et il demanda pour quoi il auoit este ochis. "Certes, sire, dist il, por chou k'il prechoit ueritei, &

¹ MS osoroit.

ke il reprennoit les iuis de lor felounies. Et ie croi ke and that anything
se vous tenies cose a quoi il eust touchie, que vous that Christ has
gariries maintenant." Quant chil l'oi, si en eut trop touched would
grant leeche, & si fist enuoier quere son pere. Et si li cure Vespasian.
fist conter la parole, car il ne pooit mais gaires parler.
Et titus dist qu'il enuoieroit sauoir se on porroit riens Titus says he
trouuer ki a lui eust touchie. "Sire, dist uaspasiens, will send for
pries ent chest chivaler qui est de la terre. Et si li something.
dounes tant du uostre ke il fache chest message. Car
li cuers me dist que ie garirai. Et se g'en puis garir,
ie promech bien au prophete que ie prendrai uenianche
de la honte ke li iuif li fisent." Tant pria titus le Titus asks the
chivaler ke il li otria a faire son message. Et il li knight to under-
bailla moult riche harnois, & si li bailla son seel, ke tout take the task.
chil a qui ches letres venroient fesissent quanque il
comunanderoit. Lors en uint li chivalers en iudee, si The knight finds
trouua en iherusalem vn romain qui auoit non felis, qui Felix, governor
a chel iour estoit garde de iudee & de sulie ensi, com li of Jerusalem,
romain metoient lor gardes par les terres ke il auoient
conquises. A cheluí bailla li chivalers le seel l'em-
pereour. Et quant chil ot leu les letres, si dist qu'il and orders him to
commandast son plaisir, & il seroit fais. Et li chivalers have proclamation
dist, ke il fesist erier par toute la terre, ke qui arroit made for any-
nule cose ke ihesus eust tenue, aportast le auant; Et thing Christ has
qui en cheleroit riens, *et il peust estre apercheu, il n'en touched.
porroit escaper ke il n'en mourust. Ensi com il le com- [*leaf 8, col. 2]
mandra, ensi fu crie, & en iherusalem tout premierement.
Mais onques ne vint auant qui riens en reconeust, Fors
que vne feme de moult grant aage qui auoit nom marie
la uenissiene.¹ Chele vint a felis, & si li porta vne Mary the Phen-
pieche de toile k'ele auoit garde moult honorem puis
le cruchefiement de ihesu; Et si le dist: "Sire, au-
tior que li sains prophetes fu menes cruchefiier, si
passoie ie deuant lui, si portoie vne pieche de toile
uendre. Et il m'apiela, si me pria ke ie li prestaisse
Graal.

¹ qui auoit non uerone.—B. leaf 4, back, col. 1. at foot.

chele toille pour son vis essuer qui li degoutoit tous de suour. Et quant ie l'en oi essue, si l'enuolepai & l'enporta[i] en maison. Et quant ie le desuolepai, si trouuai la figure ihesu autresi parant ke se on l'eust peinte en vne paroit. Des la en cha l'ai gardee, si ne fui onques puis si malade, se ie le poi veoir ke maintenant ne fuisse toute garie." Et ele desploia la toile, si sambla k'ele fust toute nouelement tissue, & la figure i paroit autresi bien *com* s'ele i eust este lors emprintee. Chele toille en aporta li chiuaders a rome. Et la nuit deuant che qu'il i uenist, si songoit vespasijens ke vns hom venoit de uers le chiel, si le prenoit as ongles, si l'escorchoit tout. Et quant il estoit escorchies, si gardoit en .i. miroir s'il se pooit counoistre. Et tous li siecles courroit apres lui & disoient "venes veoir l'omme mort qui est reueseus!" Au matin quant il fu leues, si uint ses peres deuant lui *com* chil qui l'amoit sour toute riens. Et quant vaspasiens le vit, si li dist : "Sire, faites vous lie, car ie sai de noir que ie garirai," & lors si li dist son songe. A ches paroles vint li chiuaders. Et quant vaspasijens le vit, qui encore estoit a la fenestre, si senti *que* tout li membre li alegoient. Si commencha a huchier de si loing *com* il le *vit : "Vous soijes li *bien* venus, car *vous* aportes ma sante." Et li chiuader desploia tantost la toille sans plus dire. Et maintenant que vaspasijens vit l'empriente de la figure, si fu plus bians & plus sains ke il n'auoit onques este nul iour. Et quant ses peres le vit, & les autres gens, si fu la ioie si grans *que* nus ne le kerroit qui veue ne l'eust. Et lors prist vaspasiens la visiere, si l'ostoia au plus houneraulement *que* il peut. Et si dist qu'il ne fineroit iamais deuant che qu'il eust uengiet la honte au signeur qui sante li auoit rendue. Maintenant fist atourner son oirre, et mut pour aler en iudee, & si enmena le chiuader auoce lui, & si le fist signour de toute sa maison. Et quant il fu uenus en iherusalem,

Vespasian's dream.

[* leaf 8, col. 3]

On seeing the cloth, Vespasian is healed.

and declares that he will take revenge for Christ's death.

He goes to Jerusalem.

si fist venir deuant lui marie la uenissiene. Et chele
 li nouma tous chiaus qui enchoire viuoient *par* qui
 forche & *par* qui conseil ihesus auoit recheu mort. Et
 vaspasiens les fist tous prendre, & si fist faire .i. grant
 fu, & dist *que* la les ardroit tous. Et *quant* la feme
 ioseph oi ches nouueles, si vint auant entre li & son fil.
 Et si se clama de son singnour *que* il li auoient tolu, ne
 onques puis ensenges n'en auoit oies. Et on li demanda
 pour quoi il auoit ihesu despendu de la crois & mis en .i.
 sien sepulcre. Et quant il oi chou, si iura qu'il les arderoit
 tous se il ne li enseignoient ou il estoit. Et chil li respon-
 dirent ke ardoir les porroit : car il ne li porroient rendre,
 ne il ne sauoient qu'il estoit deuenus. Et il disoient noir
 ke il n'en sauoient nule uerite. Ne des .ij. qui le menerent
 en la prison n'i auoit il mais c'un seul vif. Car li
 autres eut la teste cauee dedens la semaine ke il l'orent
 enprisoun. Et li cartiers chai des fenestres de la tour
 a terre l'endemain ke il li laissa a douner a manger.
 Ensi ne remest *que* li vns vis, che fu chayphas qui
 estoit euesques des iuins T'an ke ihesus cris morut. Et
quant il virent ke mourir les conuerroit, si dirent *que*
 d'aus porroit il faire sa uolente & son commandement,
 car il estoit uoirs qu'il avoient pris ioseph. Mais il
 l'auoient bailliet a deus d'aus, pour chou qu'il ne voloient
 pas ke il seussent tuit ou il serroit en prison. De ches
 .ij. estoit chayphas li vns. Et se chil ne l' sauoit, dont
 n'en orroit il iamais nouuieles *par* nule homme. Lors
 demanda chayphas a veoir. Et *quant* il fu venus
 deuant lui, si le fist bien garder, & tous les autres fist
 ardoir. Et *quant* il furent ars, si dist a chayphas ke il
 feroit de lui la grignour iustiche qui onques fust faite
 d'ome se il ne li rendoit ioseph. Et chayphas respon-
 doit *que* 'dont en pooit il faire la justice tele *com* lui
 plairoit, ke se tout chil du monde l'auoient iure, ne l'
 porroient il rendre vif, se diex meismes non. Mais il
 li enseigneroit le lieu ou il auoit este en prison mis :

Mary names the
traitors against
Christ, and they
are taken.

Joseph's wife
begs for her
husband.

The traitors
cannot tell where
he is,

though Caiaphas
knows.
[* leaf 8, back]

Caiaphas is
brought up,
and the others
are burnt.

Caiaphas agrees
to show where
Joseph was
imprisoned, if he
is not to be burnt
or slain.

C'ar de sa uie ne sanoit il riens. Mais ke che fust *par tel* *couvent* qu'il ne fust ars ne ochis.' Et vaspasiens respondi *que* tous seurs fust, car il li creantoit loiaument ke il ne le feroit ne ardoir ne ochirre. Et lors le mena chayphas a sa tour, au piler ou il estoit. Et si dist, "Sire, en chest piler fu il mis des *que* ihesu fu cruchefijes *que* ie n'auoie mie .xxxij. ans qui ore sui si vieus con vous poes veoir." Et vaspasijens li dist, "Ne t'esmaie, car chil *pour* qui il i fu mis, est tous poisans de lui garder sain & sauf, & tant & plus. Car moi qui onques serui ne l'auoie, a il gari de plus vil mal qui soit." Lors commanda a chayphas ke il entrait en la chartre, et se il ne le trouoit vif, si en aportast les os. Et chayphas respondi ke il n'i entreroit s'il le deuoit tous desmembrer. Et uaspasiens respondi ke il n'auoit *pas tort, car il n'estoit pas raisons que si desloiaus pechieres entrast en lieu ou si preudom fust *com* chil estoit qui de la crois auoit despendu le sauveour du monde. Lors dist qu'il meismes i entreroit. Si le fist aualer ens a cheus ou il plus se creoit. Et quant il vint a ual, si vit entour lui si grant clarte, ke s'il i eust i.e. chierges alumes ele n'i fust pas si grans. Et il se tint a vne part tous cois, si fu tous esbahis de la grant clarte qu'il ueoit. Et quant il ot este grant pieche, si apila ioseph. & ioseph respondi : "Biaus sire diex, qui est che qui m'apiele ?" "Ie sui, dist il, uaspasijens li fiex l'emperour." Et ioseph s'esmerueilla, car il ne quidoit auoir demoure en la prison *com* tant *com* il auoit du uenredi iuse'au dimanche. Et au dimanche li apparut ihesu cris, si ne quidoit pas ke en si peu de tans i eust emperour cangie. Car la clartes ke ihesu cris i aporta quant il li apparut, ne estoit onques puis falie, si ne quidoit pas qu'il li fust onques puis anujtie. Lors demanda a uaspasijen, qu'il uoloit faire de lui. Et uaspasijens li dist, ke il l'estoit uenus deliurer, et uengier son signour des grans hontes c'on li auoit faites. Et quant ioseph

He takes them to the prison,

but refuses to enter it himself.
[*leafs, back,
col. 2]

Vespasian goes down into it.

Vespasian tells Joseph who he is,

and that he has come to deliver him.

l'oi, si en eut moult grant ioie. Lors se fist traire uaspasijens a mont tout premierement pour dire la sus la grant meruelle de la ioie qui ert a nal. Endementiers vint vne vois a ioseph qui li dist : “ Ne t'esmaie mie, mais soies tous seurs, car li terriens vengieres est nenus.

A heavenly voice tells Joseph not to fear.

Chil te uengera de tes anemis corporelment. Mais l'esperitueus uenianche serra asses plus gries. Et quant tu aras veu quel uenianche il en aura prise, si te mous-terrari *com* grans paines il te conuenra souffrir *pour* mon non porter *par* les estranges terres.” Et ioseph li respondi : “ Sire, vos sergans est apparellies a *souffrir toutes les coeses ke *vostre* bouche li daignera commander.

He asks after the Holy Dish:
[* leaf 8, back,
col. 3]

mais que ferai ie de no sainte escuele ? Car ie vauroie moult qu'ele peust estre celee, & ke ia nus ne le veist.” Et la vois li respondi, “ Ne t'esmaie de l'escuele. Car

the voice says it will be in his home.

quant tu uenras en ta maison, tu le trouueras en cheli lieu ou tu l'auoies mise quant ie le te aportai chaiens. Or t'en va, car ie te pren en garde et en conduit vers tous homes.” A tant s'en teut la vois, & vaspasijens qui ia estoit en haut, le refist traire a mont. Et quant chayphas le vit, qui estoit illueques, si ne li fu mie auis ke il fust enuiellis ne tant ne quant ; Anchois dist qu'il ne l'auoit onques veu plus biel qu'il estoit ore. Et ioseph, quant il le uit, ne le peust connoistre, tant estoit enuiellies & debrisies. Ne son fil meisme quant il le vint baisier, ne l' eounut il mie : anchois demanda

Joseph is drawn up out of the prison.

qui il estoit. Et chil qui entour estoient, li disent qu'il estoit ses fiefs : & il ne l' erei mie. Apres le courut sa feme acoler & baisier, & il le commencha a regarder pour che que trop estoit cangie. Et ele li dist, “ Sire, dont ne me eounissies *vous* ? Je sui elyab *vostre* femme, & chis est iosephe[s] *vostre* fiex.” Et il li dist ke il ne

He does not know Caiphas, or his own son.

l'en kerra ia, se ele ne l'en desist uraies enseignes priuees. Et vaspasijens li dist : “ ioseph, com-bien quidies vous auoir este en cheste prison ? ” Et ioseph li dist, “ Sire, ie i quit auoir demoure des nenredi iusch'a huj, & ie

Joseph doesn't know his wife,

and thinks he has been only two days in prison;

quit qu'il soit hui diemeneches. Et uenredi despendi iou le urai prophete de la crois, pour qui ie fui en prison mis." Et quant il eut che dit, Si commencherent a rire tout chil qui estoient entour lui. Car il quidoient que il fust ensi estourdis. Mais plus s'esmeruella cayphas de che qu'il auoit tant uescu sans boire & sans mangier. Et vaspasijens li dist, "Par foi, il me font entendant ke il a .xlij. ans ke li prophetes fu mis en crois, & ke vous aues este .xlij. ans en prison. Et quant vous fustes enprisounes tyberius cesar estoit empereres de rome, & puis en i a eu trois. Ore est mes peres li quars." Quant ioseph che oi, si s'esmeruella trop. Et uaspasijens li amena cayphas deuant li, si li demanda se il le connoissoit. Et il ne le connut mie: si demanda qui il estoit. ¹Et il respondi ke il estoit cayphas qui l'auoit mis en la prison entre lui & vn autre. Et si li dist ces enseignes, que quant il l'orent amene iusc'au pie de la tour, si le laissierent si durement chaoir a terre, ke il eut vne plaie sour le sourchil. Iches enseignes conut bien ioseph, si lor moustra la plaie. & quant il vint en iherusalem, si li coururent si ami encontre, & les autres gens ensamble. Mais moult en i eut peu qui il peust connoistre, ne des siens ne des estranges. Et vaspasijens fist prendre tous chiaus qu'on peut trouuer, si les fist amener deuant ioseph. Et tous cheus ke ioseph disoit qui auoient este en aide & en consentement de ihesu cruefijer, si les fasoit tous ardoir sans raenchon prendre. Et quant il eut tout ars cheus qui estoient vif ke ioseph peust connoistre, si fu tenus li plaisir de cayphas. Et uaspasijens apiela ioseph et chiaus de sa maison, si lor demanda comment il espleiteroit sauf son creant. Car il li auoit creante qu'il ne seroit

but Vespasian
tells him he has
[* leaf 9]
been there 12
years.

Joseph returns to
Jerusalem,

points out the
abettors of
Christ's death;
and Vespasian
burns them.

What is to be
done with
Caiaphas?

¹ & il li dist: "ie fui cayphas qui vous fis metre en prison; a cheles enseignes que vous nos laissames si chaoir que vous en eustes vne plaie en mi le front." 10,292, leaf 5, col. 2, middle.

ars ne ochis. Si i eut de teus qui iugierent ke il le
 fesist metre en la prison ou ioseph auoit este, si mourust
 illuee de faim. Et li autre dirent ke il le pooit bien
 faire morir sans fauser son creant. Car il ne l' deuoit
 garandir que d'ardoir & d'ochire. Et s'il le faisoit noier,
 il ne serroit ne ochis ne ars. Et ioseph li dist : " Sire,
 la forche & la signorie est en vous de lui faire morir.
 Mais, pour dieu, ne l' faites pas ensi. Car espoir encore
 amendera sa vie, & si kerra en chelui qui si longement
 m'a garde sain & sauf, & iete hors de ses mains & de
 mes autres anemis. Et par aventure encore le fera
 nostre sires tel que il ne vauroit mie qu'il fust mors en
 chesti point." Et uaspasijens li respondi : " Des ke Joseph asks that
 vous le loes, il sera grant masse fait par vostre conseil ;
 Car ie ne le ferai pas morir. Mais en aucune maniere
 conuient il ke ie prenge uenianche de la mort au signeur
 qu'il fist crucefijer a tort, & se il plaist au signour ke il
 viue, il viuera. Mais quant ie mui en chest pais ie creantai
 au signour que ie ne retourneroie deuant que ie l'eusse
 uengie a mon pooir del tort & de la honte qui en cheste
 vile li fu faite. Et ie l'en doi moult bien uengier ; Car il
 me gari de la grignour meselerie que onques eors d'omme
 soustenist au mien espoir. Mais quant ie fui venus en
 cheste vile, & ie fis ardoir les premiers iuis par le conseil
 marie la venissiene qui m'enuoia la visiere dont ie
 gari, si vint la clamours a moi des iuis qui vous auoient
 mis en prison. Et cayphas me dist qu'il m'enseigneroit
 le lieu ou vous auies este mis, par couuent ke ie li
 creantaisse loiaument qu'il ne serroit ars ne ochis. Et
 ie, qui vous desirroie a ueoir plus ke nul home, li otrai.
 Car i'espéroie bien que li sires pour qui vous esties en
 prison ne vous auoit pas si mauuaise guerredon rendu
 qu'il vous eust laissie morir en l'ordure de chele chartre.
 Et pour chou que ie li otrai, conuient il ke ie li tienge
 son couuent, ne ie ne le ferai pas mourir. Mais pour
 chou que i'en doi le haut signour en aucune maniere

Have him
drown'd, for
then he'll neither
be burnt nor
slain.

Joseph asks that
he may be spared.

[* leaf 3, col. 2]

Vespasian's
answer:

he had vowed
that he would
revenge Christ's
death,

and had burnt
the first set of
Jews;

Ist had promised
Caiaphas not to
burn or slay him,

and would therefore send him out to sea in a boat,

to live, or drown.

[* leaf 9, col. 3]

Caiaphas is put into a boat, and pushed out to sea.

The contrast between the Pagans and Jews.

uengier, vous dirai que i'en ferai. Je le ferai metre en mer en .i. batiel. Et quant ie l'arai fait eslongier de terre as autres nes, si le laissera ou aler ensi comme il plaira a dieu qu'il aut. Se diex vent qu'il viue, il vinera; et se il vent qu'il muire, il n'en escapera ia. Ensi porrai mon creant sauuer: & s'il plaist au haut signour ke il muire en chest tourment ou ie le ferai metre, dont en sera il bien uengies. "Et se il li plaist qu'il en escape, il ne sera pas escapes par moi, mais par sa manage." A tant feni li conseus. Et uaspasijens le fist maintenant metre en .i. batel, & si le fist as marouiers eslongier des riuages, Tant qu'il le laissierent aler la ou auenture le menroit.¹

En si vaspasiiens uenga ihesu erist corporelment de ses'anemis. & non pas il tant seulement: anchois s'en uenga ihesus cris par lui. Et che fu pour example moustrer de la desloiaute des iuis. Car chil qui il auoit apiele kiens, che furent li paiven, ki li fisent plus d'ouneur qui il apieloit ses fiex, che furent li iuif. Car li iuis l'auoient eruchefijet, & li paien le vengoient.

CHAPTER II.

How Joseph was commanded by Christ in a vision to go and preach the Gospel in foreign lands, taking the road to Ephrata, but carrying nothing with him but the Holy Dish, as God would provide for him. How Joseph is baptized by St Philip (p. 41); and also Vespasian and all his company: and how Vespasian keeps it secret from his father Titus, till it is known by a clerk's reproaching him at the siege of Jerusalem (p. 42).

Apres s'en dut vaspasijens retourner a rome. Et la nuit deuant qu'il s'en dut repairier, estoit ioseph en

¹ Here follows an illustration, representing Caiaphas in a smaller boat being pushed off by a sailor, who, with two other men (Vespasian and Joseph), stands in a larger boat.

son lit. Si li vint vne auisions, que ihesus cris uenoit deuant lui, si li disoit : "Joseph, li termes est venus que tu t'en iras prechier mon non. Et si te conuenra laissier pour moi toute la terriene rikeche. Ne iamais en cheste terre ne reforneras ; anchois sera ta semenche espandue en si lontaingnes terres ke tu ne le porroies penser ne quidier. Car i'ai esleu aemplir les estranges terres de ta semenche ; ne mie de cheli ke tu engenras, Car de iosephes ton fil n'istra iamais carneus fruis ; Car il m'a promise pardurable chaaste. Or si garde ke tu te faches demain baptisijer. Et si t'en iras maintenant hors de iherusalem en tel maniere ke iamais n'i entreras. Et si t'en iras sans or & sans argent & sans mounoie & sans caucheure ; ne ia ne porteras de tous auoirs que m'escuele seulement. Itant porteras auoec toi, & si recheueras en mainie et en compaignie tous chiaus & toutes cheles ki te vauront sieuir, & ki vauront baptesme recheuoir. Mais ie ne veul ke nus port pecune en ta compaignie. Car tu & chil qui loiaument me seruiront auoec toi aront toutes les eoses que lor cuer penseront & desirront. Et quant tu t'en vauras aler, si manderas tes parens, & tes amis, & les parens ta feme. Si lor anonche ma creanche, & lors si uerras ti quel vauroi[en]t croire & aler apres toi. Et quant tu istras de iherusalem, si t'en iras toute la noie qui ua a effrate. Et ie t'ensengnerai lors que tu deuras faire, & comment tu deueras aler."

Au matin bien main se leua ioseph, & rechut crestiente de la main saint phelippe, ki dont estoit euesques de iherusalem. Et quant vaspasijens l'oi dire, si l'enuoia querre, & demanda que che senefioit qu'il auoit fait. Et ioseph li respondi ke ch'estoit li sauitemens ihesu crist, & sans che ne pooit nus hom estre sains. Et quant vaspasijens l'oi, si dist que cheste creanche prenderoit il ; si se fist baptisijer, & si fu ioseph ses maistres parins. Mais il fist iurer tous cheus de sa maisnie ke ia ses

Christ appears to Joseph in a vision,

and says He has chosen him to fill foreign lands with his spiritual seed :

Joseph is to be baptized,
[* leaf 9, back]

and go forth without money, or anything but the Dish ;

but all that they want they shall have.

Joseph is baptized by St Philip.

Vespasian is baptized,

peres n'en saroit riens *par aus*. Car il ne voloit pas que ses peres le seust deuant qu'il eust enquis de lui meismes si li plairoit la creanche a rechenuoir ou non. Et ne *pour quant* il fist toute sa *compaignie baptisijer auoec lui*. Ne onques ne fu descouert ke il fust baptisies deuant ke il vinrent entre lui & son pere destruire iherusalem de la grant destruction qui fu anchois ke li crestien s'en fuissent en la terre agrippe le fil herode agrippe. Car dont fu *la grans destructions. Mais a cheste destruction que tytus & vaspasijens firent, ne fu ele pas si destruite *com* a l'autre fois. Car dont fu ele si destruite qu'il n'i remest pierre sour autre. Ne li contes n'en parole en auant fors que tant que tytus & vaspasijens ses fiex oreint assis iherusalem, ke il assirent dedens l'an ke iosep[h] fu mis hors de prison, si auint cose que vaspasiens assaloit moult durement. Car il estoit plains de moult grant proueche & de grant hardement. Et uns elers qui auoit este a lui baptisier, le counut, si li *commencha* a crier : 'Alti uaspasiens, desloiaus sarrasins & puis crestiens renoies, pour quoi guerroies tu celui qui te gari de la meselerie, & qui baptesme tu reclus ?' A che mot laissa vaspasiens a assalir qu'il li reprochoit che que li elers auoit dit, & si le eacha hors de son lieu grant pieche. Mais che ne *content* pas les estoires des empereours. Or repaire li contes la u vaspasijens se part de ioseph & de iherusalem, ou il a la creanche rechuee.

and all his
company ; but it
is kept secret.

Of the destruc-
tions of Jerusa-
lem.

[* leaf 9, back,
col. 2]

How Vespasian
was reproached
by a cleric for
warring against
Christ.

CHAPTER III.

Of Joseph. How he converts his relatives and induces them to go with him. How they come to Bethany, and the Wood of Ambush (p. 44). How he tells them not to care for lodging. How our Lord speaks to him (p. 44). How the people are miraculously fed. How they come to the city of Sarras, whence the Saracens take their name. How those are not to be believed who say that 'Saracen' is derived from Sara, Abraham's wife (p. 45). Of the worship of the Saracens. How God commands Joseph to preach to, and baptize, the inhabitants of Sarras (p. 46).

¹ **A** tant se taist li contes de vaspasijen, ke il n'en parole plus ; & si commenche de ioseph. Et dist ke ioseph enuoie querre tous ses parens & ses amis, & si lor anoncha la creanche ensi *com nostre sires l'auoit commandé*. Si lor preecha tant de ihesu crist qu'il en conuerti .lx. & xv. ; dont il i auoit de teus qui estoient baptisie, Mais il estoient refroidie de la creanche. Et li autre qui baptisie n'auoient este, Se fisen *maintenant baptisijer. Lors s'en issi ioseph de la chite entre lui & sa compagnie, si estoit ia nonne passee. Et quant il fu issus hors de la vile, si tourna la uoie qui aloit à effrate ensi *com nostre sires l'auoit commandé*. Et quant il vint a bethanie, si commencha a auespir. Et lors si li disent ses gens : "Biaus sire, ou herbergerons nous ? se nous passons cheste uile nous ne trouuerons humais ou herbergier." Et ioseph lor respondi : "Signour frere & serors, or ne *vous esmaies mie*. Car diex li tous poissans pour qui amour nous somes issu de *nostre naite*,² nous conseillera en tel maniere ke il ne nous faudra ne osteus ne viande. Mais gardes ke *vous ne vous desesperes de sa grant miserieorde*. Car se vous le voles loiaument seruir comme si crestijen, *vostre cuer*

Joseph preaches
to his relatives
and friends,

and converts 75
of them.

[* leaf 9, baek,
col. 3]
They leave
Jerusalem for
ever,

and reach
Bethany,

where they want
to lodge.

Joseph tells them
the Almighty
will provide for
them.

¹ An illustration of Joseph preaching to sixteen of his friends, heads this chapter.

² native land : 'car li sires por qui nos somes meu de no pais.'—B, leaf 5, back, col. 2.

ne penseront riens au matin que vous n'aies ains la nuit. Ne onques ne moustra tant d'amour a nos peres el desert *com* il moustra a nous se nous le seruons ensi comme peres doit estre seruis de ses enfans. Mais se nous le sermons comme fillastre, ausi comme nostre pere le seruient el desert, il ne nous fera mie comme peres, mais comme parrastres. Car il ne nous aidera pas, anchois nous faura quant nous arons grignour besoing de s'aide."

They go on to
the Wood of
Ambush.

God's speech to
Joseph.

His mercy to
the Jews;
[* leaf 10]

their ingratitude
to him.

Atant laissa ioseph a parler, si alerent tant ke il vinrent a i. petit bos qui estoit a demie liene de bethanie, si auoit non li bos des agais. Et si estoit apieles par chel non pour chou que en che bos fu agaities herodes thetrarches quant li iuis le liurerent a rethe le roi de damas pour sa fille ke il auoit laissie quant il prist la feme philippe son frere. Quant il furent venu a che bos, si apiela nostres sires ioseph, si li dist : "Joseph, ie sui tes diex, tes sauernes, tes defenderes, chil qui ieta tes peres de la main pharaon a grant signes & a grant demoustrances. Ie lor passai la mer rouge a sech, & les menai el desert *ou lor cuer auoient quanke il voloient desirer. Illuee me courechierent il en mainte maniere, a l'iane de contredit, & au ueel qu'il firent pour aurer. Et ie toutes voies lor aidai & defendi¹ viers toutes gens, tant ke ie mis tous lor anemis desous lor pies. Onques pour chou ne se recorderent ke ie lor enusse bien fait, ne plus uolentiers ne m'en seruient. Anchois me rendirent en la fin si felon loiier qu'il me dampnerent el fust. Et se li pere m'ont mau serui, pour che ne harrai pas les fiex. Car ie veul penitanche des pechies, & si n'ai cure de mort. Et pour chou ke ie ne voel espandre ma misericorde sour les fiex as felons peres, pour chou t'ai esceu a porter mon non & ma creanche par les e-tranges terres. Et si seras guieres de grignour pule ke tu ne quides. & par toi

¹ MS aidrai et defendrai : ' & iou li aidai.' — B.

aront il m'amour & m'aide se il me veulent tenir a pere & a signour. Or va a ton pule, & si le fai herbergier en che bos, & il aront toutes les viandes ke il vauront auoir, eascuns en son habitacle. Et anchois que tu isses de cest bos, feras a m'escuele que tu as vne petite arche de fust en quoi tu le porteras. Et chascun iour feres uos afflictions de double genoil deuant chele arche, & dires vos orisons pour auoir l'amour de dieu uostre seignour. Et quant tu vauras a moi parler, si ouuerras l'arche en quel lieu que tu soies, si ke tu seus uoies l'escuele apertement. Mais ie ne voel ke nus touche a l'escuele ke tu sans plus, & iosephes tes fiex. Or t'en va, si atourne ton pule, & si fai ensi com ie t'ai commande."

Joseph is to tell his people that they'll be miraculously fed in the wood.

He is to make an ark of wood for the Grail-Dish.

Atant s'en parti ioseph, & vint a son pule, si le fist herbergier par le bos, es ramees & es fuellies. Et quant il orent lor osteus fais, si alerent a orisons. Et quant il reunirent d'orisons, si trouua chascuns en sa loge chou qu'il desiroit a mengier. Tant mangierent & burent com eus plot, & furent si a 'aise. Au matin fist ioseph faire l'arche, Si com nostre sires li auoit commandé, & mist dedens l'escuele au sauueour. Et quant tous li pules eut este a orisons deuant l'arche, Si com nostre sires li auoit commandé, si uint deuant l'escuele au sauueour. †Et quant tous li pules eut este a orisons deuant l'arche, †si s'en partirent du bos, & entrerent en lor chemin. Si errerent tant par lor iournees ke il vinrent a vne chite qui auoit non sarras; ¹Si estoit entre babilone & salauandre.¹ De chele chite issirent premierement sarrasin, & de sarras furent il premierement sarrasin apiele. Ne ne sont² pas a croire chil qui dient que sarrasin furent apiele de sarra la femme abraham. ³Car che fu controuaille, ne raisons ne samble che pas a estre.³ Ne che n'est pas chose mescouueue, ke sarra ne fust iuise, et ses fiex ysaac fu iuis; & iuis furent chil

The people camp in the wood

and are fed miraculously.
[*leaf 10, col. 2]

Joseph has the ark made.

[†—† ? this repetition a scribe's error.]

They start from the wood, and on the 11th day get to

Sarras, whence the Saracens come;

for they are not called after Sara, Abraham's wife.

^{—1, 3—3} not in B, leaf 5, back, col. 3. ² font. A, B.

ki de ysaac descendirent. Car par la grignour partie
prend on le tout. Et puis k'il descendirent iuf de sarra,
dont ne samble il pas raisons ke li sarrasin presissent
lor non de li. Mais de chele chite qui auoit non sarras
furent apiele sarrasin, pour che que che fu la premiere
chites ou iches gens prisent certainete de sauoir ke il
auroient. Et la fu controuee & establee la secte ke
sarrasin maintinrent puis iusc'a la nenne de mahoumet,
qui fu ennoies pour aus sauuer. Mais il dampna soi
auant, & aus apres, pour sa glouternie. Car devant che
ke la secte fust qui establee fu en sarras, n'auoient ches
gens nule certainete d'aourer. Anchois aourerent toutes
les choses qui lor plaisoient, si ke che qu'il auroient i.e.
iour n'auoient il pas a l'autre. Mais lors establirent il
a aourer le soleil & la lune & les autres planetes. En
chele citei vint ioseph & sa compaignie a l'onsime iour
qu'il issi de iherusalem. Et quant il vint a l'en'tree
de la vile, si lapiela nostres sires, & si li dist : "Joseph,
tu t'en iras en chele chite, si precheras mon non. Et
tous chiaus qui la creanche recheueront, si les baptiseras
el non del pere & del fil et del saint esperit." Et lors
respondi ioseph : "Sire, comment saurai ie si bien
preechier? ia ne m'e[n]tremis ie onques de tel cose."
Et nostre sires li dist : "Ne t'esmaie mie de che. Car
tu ne feras ke la bouche ouurir, & ie metrai dedens
grant plente de paroles. Ne ia ne troueras home de si
grant sciencie plain qui puisse durer as paroles ke ie
geterai hors de ta bouche. Et si te ferai pareil a mes
apostles par les miracles & par les uirtus ke ie ferai par
tes mains. Mais garde ke tu ne refroides de creanche.
Car tant com tu serras vrais creans, ne m'oseras tu riens
requerre ke tu n'aies a ton besoing. Ore t'en ua, & si
pense de ma besoinge si bien faire ke tu en soijes paies
comme loiaus sergans. Ne ia de manaches que tu oies,
ne soies peuereus. Car ie te garderai et desfenderai en
quel lieu ke tu soies."

How Mahomet
was sent to save
the Saracens, but
damned himself
and them.

The objects of
worship of the
men of Sarras,

[* leaf 10, col. 3]

God tells Joseph
to baptize the
people of Sarras,

and He will give
him words to
speak,

and do miracles
by his hands,

and keep and
defend him
wherever he is.

CHAPTER IV.

How Joseph and his seventy-five disciples enter Sarras, and go to the Temple of the Sun, to the seat of judgment, where the wise men and Evalach the Lord of the city were assembled to consult how to revenge themselves on the Egyptians who had overcome them in battle. How Joseph thanks God that he has come at a favourable time (p. 48). How King Evalach's counsellors advise that he cannot oppose the Egyptians, but must make peace with them. How Joseph promises the King victory and everlasting joy, and tells him of the Saviour (p. 49). How the King cannot understand that one who suffered death can save him from death (p. 50).

Atant s'en parti ioseph, si entra en la chitei, entre lui et sa compagnie. Et quant li cytoien les virent uenir tant ensamble—car il estoient .lxxv.—& il les virent aler *tous* nus pies, si se meruellet ques gens che pooient estre. Et ioseph ne fina onques d'aler *par* la vile entre lui & ses desciples tant qu'il vint deuant le temple au soleil. Et che estoit li plus haus temples qui fust en la chite: & si le tenoient li sarrasin en grignour honour & en grignour reuerense ke tous les autres, pour chou qu'il estoit temples qui *est* li plus haus de tous les planetes. En l'entree de chel temple si auoit vnes loges moult riches & moult bieles qui estoient faites & establies a che ke li per de la chite i tenoient lor plaisir & lor afaires. Et ches loges estoient apieles li siege des iugemens. En ches loges entra ioseph, & li .lxxv. ke ie vous ai dit qui estoient en sa compagnie. Et vne moult grant tumulte du pule sarrasinois les sieuoient, pour che que a grant meruelle resambloient bien estrange gent, ne onques mais si diuerte n'auoient veue. Quant ioseph fu entres es loges, si trouua moult grant assamlee de sarrasins, & le signour de la chite meismes, qui estoit apieles eualach li mescouneus. Et si estoit apieles li mescouneus *pour* chou ke *nus* hom de toute sa terre ne sauoit de quel

Joseph goes to
the temple of
the Sun,

[* leaf 10. back]
to the Seat of
Judgment,

and finds a
great assemblage
of Saracens and
their lord,
Evalach the
Unknown.

of Evalach's
prowess.

But, as he was
old,

the Egyptians
had taken away
most of his land,
and beaten his
army; and so he
had assembled
his Council to
devise vengeance
on his enemy.

Joseph is glad
that he has come
at the time of
the king's need.

[* leaf 10, back,
col. 2]

The Counsellors
advise that peace
be made with
the Egyptians,

terre il estoit nes, ne de quel lieu il estoit venus, ne onques par nului n'en auoient oi enseignes en la terre. Mais il auoit este de si grant proeche ke il auoit par sa cheualerie conquisse toute la terre iusk'en l'entre de egypte. Et encore estoit il moult preus & moult corageus, mais il estoit ia si vieus ke ses aages ne pooit mais souffrir qu'il soustenist le trauail de porter armes. Si n'estoit mais tant redoutes ne tant eremus *com* il auoit este en sa iouenche. Anchois le guerrioient li egyptien, si li auoient grant partie tolue de sa terre qui marchissoit a aus. Et il l'auoient desconfit en bataille, & cachie de plache, n'auoit mie encore .vij. iours passes. Et pour cheste cose auoit il mande tous les sages homes & tous les anchijens qui estoient en son pooir. Car il leur en noloit demander *consel*, comment il se porroit vengier de la grant honte ke li egyptien li auoient faite.

Aches paroles vint ioseph, si entendi bien & oi ke par laiens tenoient lor paroles de la desconfiture le roi, & de sa mescheanche. Et quant il oi la uerite de la cose, si en eut moult grant ioie. Car il se pensoit ke ore estoit venue l'eure & li tans ke sa parole porroit estre oie & mise a oeure par le grant besoing *ke li rois evalach a de l'aide nostre signour. Si encommencha a rendre grasees a son creatour de che qu'il auoit fait uenir laiens a si boin point. Et quant li rois eut parle a tous ses barons, si ni puet trouer point de conseil. anchois li estoient fali tot en trauers, Et disoient ke as egyptiens ne assambleroient il mais. Car il auoient trop grignour forche ke il n'auoient, si ne lor porroit se meskeoir non. Et bien i paroit, che disoient, qu'yne fois lor en estoit il ia mes-auenue si laidement ke il ne quidoient mie que iamais peust estre amende. Ensi *com* nous poes oir, li falirent tout, & dirent, ke tel pais *com* il peust, quesist vers les egyptiens: car de la guerre ne s'oseroient il mie entremetre.

De cheste chose fu li rois moult esbahis et moult
espoentes, tant ke il ne sent que dire ne que faire.

at which the king
is dismayed.

Lors vint ioseph devant lui. & quant il le vit si
tristre¹ & si pensieu, si dist : "Rois eualach, ne soies
tu pas esbahis. Car se tu veus croire mon conseil, tu
aras ioie & uictoire de tous tes anemis, & conquerras
auoee chou vne ioie autre, qui iamais ne prendra fin."

Joseph promises
him victory, and
also endless joy.

Quant eualach l'oi ensi parler, si le regarda moult fierement,
& si li dist : "Qui es tu, ua, qui uictoire me
porroies douner de mes anemis, & la ioie qui iamais ne
me fauroit?" A chest mot respondi ioseph & si li

Evalach asks
who Joseph is.

dist : "Par foi, rois, chou ne te promet ie mie ke ie te
doinse la victoire ne la ioie perdurale. Mais tant te
di ge bien, que se tu uoloies croire mon conseil, tu
auroies & la victoire & la ioie sans fin, pour le don &
pour le grasee de chelui qui de toutes coses est poissans." Et eualach li respondi, "Ie escouterai moult
uolontiers ques tes consaus porra estre. Mais se tu me
dis conseil qui ne fache a otroijer, li damages en re-
tournera sour ton cors." Et ioseph li respondi : "Rois,
che sera tes consaus qui te sera a hounour de cors & a
pourfit de l'ame. Car tu en seras honeres a ton

Joseph says that
the king's victory
will be the gift
of the Almighty.

[* leaf 10, back,
col. 3]

viuant, & t'ame en sera sauuee apres ta mort." "Par
foi," che dist li rois, "Iehis consaus ne fait mie a refuser.
Or pues dont deuiser ques il sera. Car s'il est teus
com tu m'as dit, ie n'aurai ia home en ma maison qui
ie croie auant toi ; anchois seras creus de toutes coses ke
tu me vauras consillier." "Rois." che dist ioseph, "or
enten donques comment tu seras conseillies. Il te con-
ueura tot premierement destruire & depechier les
ymages que tu aoures. Car tu dis ke che sont ti dieu,
et si lor demandes conseil & aie : et eles n'ont nul pooir
de toi aidier ne de nuire a autrui. Et tant sachies tu
bien de voir que ti anchisour en ont tot este engingnie
& decheu. Car tout chil qui croient que ches ymages

Joseph tells
Evalach to
destroy his
images, for they
can neither help
nor hurt any one.

¹ *tristre* is a known form, though the *r* is inorganic.

and no man
should believe
in a bit of wood
or stone, but in
Him who died on
the Cross to save
the world.

Evalach's doubts.

How can one
who can't save
himself save
another?

Joseph explains.

[* leaf 11]

Evalach's further
questions and
Joseph's answers.

lor peuissent aidier, sont perdu perdurablement pour qu'il i soient pris au iour de la mort. Ne nus hom ne doit en chou metre sa creanche, ke vne pieche de fust ne de pierre ouuree par main d'ome le puisse garandir de mort ne de mal. Mais eclui doit on aourer, qui souffri angoisse de le mort en la crois de son boin gre & de sa boine volente, pour sauuer le monde & pour deliurer des perdurables paines d'infer." "Coment," che dist li rois, "me uens tu dire ke chil est poissans de moi sauuer apres la mort, & de moi douner hounour terriene, qui souffri angoisse de mort ensi *com* tu meismes li tesmoignes? Il ne me samble mie ke chil soit vrais diex, qui angoisse puet tant iustichier k'ele le maine iuse'a la mort; ne il n'est mie ausi qu'il puist estre uoirs, ne raisons ne samble che mie. Ne ie ne puis mie veoir *comment* chil me garandisse de mort, qui soi meisme n'en puet garandir. Car mauuaiselement sauuera autrui, chil qui soi ne puet aidier." Lors li respondi ioseph: "Rois, li sauieres du mont souffri si deboinairement la mort, ke *quant* li faus tes'moing des felons iuis l'acusoint deuant pylate, & pylates meismes li demandoit se ch'estoit uoirs ke il disoient, il ne uoloit nul mot respondre encontre che que il disoient, si que pylates s'enmerueilloit *moudt* durement de che ke il ne li uoloit respondre." A chest mot respondi li rois, & si li dist: "Or me di, biaus amis, viens tu dire a chertes et a uoir ke il soit diex pour che qu'il souffri la mort en cheste maniere?" Et ioseph li respondi: "Naie, dist il, *pour* che ne di ge mie qu'il fust diex, ne *par* che ne conquist il mie sa deite, anchois estoit diex deuant tous les orages,² & tous iours sera diex *que* ja ses regnes ne prendra fin¹." Et li rois respondi: "Coment me veus tu prouer, *pour* chou se il morut, ke li mondes fust *par* sa mort sauues?" "Che te con-

^{1—1} il est diex deuant & apres tous les autres. MS 10,292,
leaf 6, col. 3. ² ? aages.

terai ie bien, dist ioseph, *comme chil qui bien le sai.*
 Ne ia, che saches tu de voir, ne te ferai riens entendant
 ke ie ne sache uraiement. Mais or escoute, si oras
comment il auint."

CHAPTER V.

Joseph tells Evalach the story of Christ's Birth, Life, Death, Descent into Hell, Resurrection, and Ascension, and his sending the Holy Ghost to his disciples.

1^{er} **A**v tans auguste chesar le boin empereour de roine qvi tint l'empire .xlij. ans, et garda la terre si longement en ferme pais, au chief de xxvij. ans apres che qu'il eut este corones, auint que diex envoia son angele en vne chite de galylee qui est apielee nazareth, a vne puchiele qui auoit non marie. Et quant li angeles vint deuant li, si li dist, "Diex te saut, marie, plaine de grasse, diex soit en ta *compaignie*. Tu es benoite deseu're toutes autres femez, & li fruis de ton uentre est beneois." Quant la puchiele oi la parole, si en fu moult esbahie, & commencha a pourpenser de quel maniere chis salus pooit estre. Et li angeles li dist : "Marie, ne sois de riens esbahie. Car li sires du chiel t'a regardee et dounee sa grasse. Et si saches de nooir, ke tu enchaineras, & si enfanteras .j. fil qui sera apicles ihesus.² Chil enfes sera de moult grant poissanche: Car il sera fiex dieu." Et la puchiele respondi : "Biaus sire, *comment porra chou auenir?* Ia ne conui iou onques home carnelment." Et li angeles li dist : "Marie, li sains esperis descendera en toi, & la virtus dieu le haut en-umbrera dedens ton cors." Et la puchiele respondi al angele : "Diex nostre sire fache

How God sent
his angel to the
Virgin Mary,

[* leaf 11, col. 2]

who told her
she should
conceive and
bear a child
who should be
called Jesus
Christ.

¹ An illustration of Joseph discoursing to Evalach heads this chapter.

² MS ihc.

How the Spirit descended into her, and she brought forth a vallet who was called Christ.

How 3 kings of the East come to worship Christ, led by a star.

How Herod kills 140,000 young children.

[* leaf 11, col. 3]

How the Virgin goes into Egypt,

and at Christ's approach all the images in the temples fell down and were broken.

How at 30 he is baptized, and works great miracles,

son plaisir de mi comme de s'anehiele, car ie sui apparillie a son plaisir & a sa volente." Et maintenant k'ele ot che dit, si descendri li sains esperis dedens li, & si enchaunta. Et quant ele ot le fruit porte iusc'a son droit terme, si enfanta .i. vallet qui fu apieles ihesus, ensi *com* li angeles l'auoit dit. Chil enfes fu de si grant hauteche & de si grant pooir ke troi roi d'orient le vinrent aourer au tresime iour de sa natuite. Et si aporta caseuns del plus chier auoir qu'il puet trouuer en toute sa terre. Ne onques n'i orent conduit ne auoient ke seulement vne estoile, qui aparut si tost *com* il fu nes, ne onques mais n'auoit este veue. Et quant herodes (qui estoit roi de iudee) sent ke vns teus enfes estoit nes qui serroit rois des iuis, si en eut paour ke il ne le desiretast; si fist ochire tous les enfans de la terre de bethleem de .ij. ans & demi en aual, Tant qu'il en i eut ochis .c. mille, & .xl. mile; & en cheste maniere se quida herodes nengier del enfant. Mais li haus sires qui de tout est poissans sauoit bien son mauuais pense, Si garda li soi meisme des mains as felons qu'il ne parent a'noir de lui ballie. Anchois l'enporta la vierge puehiele sa mere en egypt[te], & si i demoura iusc' apres la mort herode par l'amonestement d'un angele. Et quant il fu portes en egypte, & il commencha a entrer en la terre, si fist si grant demoustranche de sa venue ke il n'eut temple en toute le terre de egypte dont aueune ymage ne chait a terre, & debrisoient toutes de teus en i auoit. Iteus sinefianches faisoit li urais dieus en sa petiteche. Et quant il fu rapportes de egypte, & il crut tant qu'il vint en aage de .xxx. ans, si reclut baptesme, & lors commeneha il a faire les grans miracles en apiert. Car il rendoit as auules lor veue. Il garissoit les malades de toutes enfermetes. Il faisoit les contrais redrechier & aler tons sains. Il garissoit de si vil enfermete *com* de meselerie. Il fasoit les sourz oir cler. Il faisoit

les mors reuenir en vie. Iteus miracles faisoit till the Jews
 li vrais diex en apert, uoiant toutes les gens. Et bribe one of his
 quant il eut ensi oure en maint lieus & par maintes
 fois, si en orent enuie li iuis. Si parlerent a .i. de ses
 desciples ke il prist d'aus .xxx. deniers, si le vendi.
 Et chil le prisent, si le crucefierent el fust. Et quant and crucify him.
 l'ame fu issue de son glorieus cors, si ala en infer, & si He goes into
 en ieta hors tous chiaus qui son seruiche auoient fait
 en tere puis le commencement du monde. Et quant hell and releases
 vint au tierch iour apres che qu'il eut este mis el his servants,
 sepulchre—car iou meismes l'i mis, & le despendi de la
 crois—Si resuscita, & s'en issi del sepulchre tous en
 eors & en esperit. Ne onques les gardes qui estoient
 mises pour lui garder, ne le peurent si bien gaitier qu'il
 ne s'en issist. & si remest li sepuehres autresi fermes
com li iuif l'auoient laissie quant il l'eurent fait garder.
 Car il l'auoient mis desous vne moult grant pierre &
 moult grosse : si fu trouuee en tout autrestel maniere
com ele i auoit este mise. Et quant il fu resu'scites,
 si apparut puis maintes fois a ses amis qui moult estoient
 dolent & esbahi de la mort de lui. Et puis fist il
 deuant aus plusieurs miracles, par quoi il sauoient de
 uoir ke il estoit vrais diex. Et quant il eut este .xl.
 iours en terre apres sa resurrection, si monta au quarantisme
 iour el chiel, voiant ses disciples. Et quant vint
 a l'onsime iour apres chou ke il i fu montes, si lor
 enuia le saint esperit de la destre a son grant pere
 glorieus, de les qui il siet & sera perdurablement." and sent the
 and ascended into heaven,
 and sent the Holy Spirit to his disciples.

[* leaf 11, back]
 How Christ
 appeared after
 his resurrection,

CHAPTER VI.

Evalach's objections to, and questions on, Christ's story. Joseph answers, explaining why God sent Christ on earth (pp. 54-5); in what sense he had a father and mother (p. 56); how there is also the Holy Ghost (p. 57); and how the three persons are yet one God (p. 57). He tells, too, of the creation of men to replace the Tenth Legion of Angels, and of the Temptation and Fall (p. 58); of Christ's taking flesh (p. 59), and how he went into and came out of his mother's womb without hurt to her virginity (p. 59); how he was baptized and crucified, and went into hell (p. 60); and how he took out of hell all who had done his works during their lives (p. 60).

Evalach asks,
"Had your God
a father and
mother?"

"Then he must
have been born
of man and
woman."

Joseph explains:

[* If 11, bk. col. 2]
"God saw evils
increase on
earth,"

¹ **A** chest mot respondi eualach, & si li dist: "Coment dina, tesmoignes tu donques ke chil diex qui tu tiens a si poissant ke tu l'apieles signour de toutes choses, eut pere & mere?" "voirement, che dist ioseph, testmoi[n]g iou, & di pour voir, ke il eut & l'un & l'autre." "Et puis ke il eut, che dist eualach, & pere & mere, dont ne naseui il mie sans assamblement d'ome & de feme. Car de feme ne puet enses naistre se il n'est engenres dedeus par accompagnement d'ome. Et se enses estoit en autre maniere *concheus*, che seroit contre nature & contre acoustumanche." "Rois, dist ioseph, ie te mousterrai apertement & te ferai counoistre comment il fu *concheus* sans nulle carnel compaignie. Et comment il naseui de la puchiele sans le puchelaige maumetre ne empirier." "Cheste prouanche, dist li rois, esconterai iou moult volentiers."

"Il auint chose, dist *Ioseph, ke li sauueres du monde vit les maus qui monteplioient en terre, & si vit ke li bien & li mal estoient tout vn de guerredon. Car autresi bien aloit chil en infer qui tous iours auoit fait bien, comme chil qui tous les maus auoit fais. Et li

¹ At the head of this chapter is an illumination, with the title, "Ensi que iosephus & ses peres desputent de le foi au roi eualac."

dons sires se pensa ke che n'estoit pas raisons ke li mal fuissent parel as biens, ne li preudom comparast la folie au mauuais. Si dist qu'il raiemberroit home de dolours d'infer. Si prist son fil & si l'enuoia en terre pour accomplir toutes les coes qui apartenoient a nature d'ome, fors que pechiet seulement. Et quant il fu nestus de mortel char, pour chou ne laissa il mie a estre diex si com il auoit tons iours este. Mais il prist chou qu'il n'auoit onques eu, che fu mortalites.

Et pour chou que li pere uit qu'il ne pooit raiembre tout le monde par .i. home qui fust samblans as autres, pour chou i enuoia il son fil qui estoit quites & nes des pechies dont tout li autre estoient entechiet et maumis. Car il n'estoit pas raisons ne drois ke nus pechieres rachataist les autres pecheours. Ne puis qu'il estoient tout entechie, comment pooit ne deuoit garandir li vns l'autre, ne deliurer? Mais pour chou ke li sieus dieu fu nes & mondes de tous pechies & de toutes uilenies, pour chou eut il le pooir de racater le perdlurable mort del home par le mort de son precieus cors." "Pour chou, dist evalach, ke ie ne te ting pour jure¹, Car quant tu m'as vne cose recounue & puis si le menoies apres. Car encore tesmoignes tu de ton dieu, ke il a pere, & si dis ke il ne fu pas engenres de carnel compagnie. & che ne puet auenir, ne raisons ne verites ne samble che mie." "Rois, dist ioseph, tu m'as en conuent ke tu m'escouteras a prouer comment il puet naistre de char de feme sans assambllement de char d'ome, & sans maumetre le puchelaige de sa mere qui tous iours fu puchiele, & apres & denant, & comment il puet auoir pere sans estre engenres carnelment."

"Tout chou, dit le rois, doi iou escouter sans faille. Et ie l'escuterai uolentiers, Se tu le me sauoiies faire entendre. Mais tu ne sambles pas hom qui soit si durement fondes de haute clergie que tu peusses prouuer cose qui si grant meruelle est a dire que ele est

and, to rescue men from hell,
sent His son to fulfil all belonging
to man's nature;

but he remained God.

The world could
not be redeemed
by a sinner,

but as Christ
was clean from
sin, he could re-
deem men from
eternal death.'

[¹ ivre]
Evalach does
not see it.

Joseph tells him
he has agreed to
hear his proof.

[* If 11, bk. col. 3]

Evalach thinks
Joseph hardly
learned enough
to prove his
point.

Joseph says he
will first explain
how Christ had a
father.

God is called
Christ's Father,

for he begat him
before the ages,
not carnally
but spiritually.

For Christ was
not made, but
begotten of
spiritual beget-
ting.

His birth by his
mother was of
[* leaf 12]
flesh; but that
by his Father, of
spirit, and im-
mortal.

Of the Virgin's
virginity.

encontre nature et encontre acoustumanche, ne onques mais oie ne fu." "Rois, fait ioseph, ore m'escoute, & ie te mousterrai *comment* il naseui de la puchiele sans carnel *compaignie*. Ichet te mousterrai, mais tu oras auant *comment* il eut pere, qui fiex il fu sans carnel engenrure. Il est uoirs ke il est vns seus diex, chil qui toutes choses fist de noient. Chil fu tous iours diex, & diex sera tous iours. Car il n'eut onques *commencement*, ne fin ne puet auoir a nul tans. Chil est apicles peres, & ensi l'apielent chil qui sont urai creant. Et ne pour *quant* se il l'apielent pere, *pour* chou ne sont il urai creant, Se il ne le croient de cuer ensi *com* la bouche le dist. Car *comment que* la bouche paraut, del cuer muet la boine creanehe & la mauuaise. Ichil diex si est apicles peres, pour chou ke chil de qui ie te parole est ses sieus, ear il l'engendra desdeuant le *commencement* de tous les aages. Et si ne l'engendra il mie carnelment, mais esperituelment. Ne li peres ne fu onques fais ne eries ne engenres, ne onques ne naseni. Ne li fiex meismes ne fu onques fais ne eries, mais il fu engenres si *com vous* aues oi ke i'ai dit, de l'esperitel engenrure. Et si fu puis nes de la *virgene*. Mais chele natuutes ne fu mie selone la deite, mais selone l'umanite. Ensi poes entendre, & deues, ke la natuutes de par sa mere fu faite carnelment, mais "la natuutes ke il eut de *par* son pere fu esperitelment. Chele de par la mere fu morteus. Car chele humanites morut ke il *prist* dedens les flans a le virge marie, de qui il fist sa mere. Mais chele de *par* le pere fu perdurable. Car chou ke il eut de *par* le pere ne souffri onques mort, che est la deites qui ia ne li faura, anchois durra tons iours sans prendre fin. Ore aues oi *comment* li fiex dieu fu engenres & nes del pere esperitelment. & *comment* il fu nes carnelment de la mere. Apres oras *comment* li puchelages de la glorieuse puchiele qui fu sa mere remest autresi sains apres

comme deuant, & autresi entirs sans maumetre & sans entamer. Mais ie vous dirai auant d'une personne qui de ches deus issi & qui est parelle et ingaus as autres deus personnes. Che est li sains esperis. Ichil sains esperis ne fu onques fais, ne cries, ne engenres par le pere ne par le fil. Mais il est issus & de l'un & de l'autre. Chil sains esperis est *conforteres*, & *consillieres*, & *espurgemens* des cuers & des pensees. Chil sains esperis faiscit as prophetes¹ parler che ke il disrent de dieu, & si ne sauoient ke il disoient, nient plus ke li hom forsenes porroit faire estables les paroles qui li uolent hors de la bouche. Toutes ches eoses ouuroit li sains esperis en aus. & qui urais creans est, il croit & aoure le saint esperit autresi *com* le pere & le fil. Li peres est parfais diex *par* soi, & si a *parfaite* deite enterine & perdurable sans fin et sans *commencement*, & de toutes choses est poissans. Li fieus autresi est *parfais* diex & *perdurables*, & si est paraus au pere ; selonc l'umanite est il *plus* bas ke li peres. Mais li fiex selonc l'umanite est morteus. Li sains esperis est *parfais* diex en soi meisme, & selonc la deite est tous paraus au pere & au fil. Ensi est li peres diex, & li fiex dieus, & li sains esperis diex. Et ne pour quant il ne sont mie troi *dieu. Car pour chou se il sont trois choses en personnes, pour chou ne sont il pas troi dieu, mais vns tous seus. Car soit che que li peres & li fiex & li sains esperis soient trois personnes, ne pour quant si ne sont il ke vne seule chose en nature et en deite & en poissanche. Car autresi poissans est li peres *com* est li fieus & li sains esperis. Et autresi *grans* est li fieus en deite *com* est li peres & li sains esperis. Et d'autrestel grandeche est li sains esperis *com* est li peres & li fiex. Ensi uienent ches trois personnes d'un seul dieu, & a vn seul dieu repairent ches trois personnes. & autrestant puet li une *comme* les trois, ne les trois ne

But first of the
Holy Ghost,

who is the Com-
forter and the
Purifier,

who made the
prophets speak,

and who is wor-
shipped like the
Father and Son.
The Father is
perfect God,
and the Son too,
though below the
Father as to
his manhood;

and the Holy
Ghost is perfect
God;

but they are
not three Gods,
[*leaf 12, col. 2]

but one God,

one in nature,
godhead, and
power,

all equally great.

¹ faisoit les apostles parler.—B, leaf 6, back, col. 3.

The three are called the Trinity, and the one Unity.

How God said,
'Let us make man in our image, after our likeness.'

and called the Son to make so high a thing as man to replace the tenth legion of angels.

How, when man was cast out of paradise, a hard saving was spoken to him.

[*leaf 12, col. 3]
God's curse on Adam and men

and on Eve and women.

How really the curse has been fulfilled.

sont autre chose naturelment ke vne. Ches trois personnes apient li vrai creant, trinite; & le seul dieu apient il unite; & si aourent les trois personnes. Ches trois personnes furent moult bien ramentens au commencement du monde quant li peres eria toutes choses, car il dist 'Faisons home a nostre ymage, a nostre samblanche.' Cheste parole dist li peres a son chier fil. Car il sauoit bien, comme chil qui toutes choses a denant ses iex, ke li fiex soustenroit encore angoisse de mort pour homme rachater des grans doleurs ou il cairoit par son mesfait. Pour che apiela li peres la personne del fil a faire si haute chose comme li hom deuoit estre, qui il ne voloit fourmer ne estableir ke seulement pour restorer la dissime legion des angeles qui estoit cheu du chiel par son orguel. Et quant li hom eut trespassé le commandement de son creatour del fruit que il manga par l'amonest[em]ent de la feme qui li dyables dechut, si fu maintenant jetes hors de paradis, & si li fu dite vne moult felenesse parole. Car ses sires qui l'auoit fait a sa samblanche, li reproua la grant aaise ke il auoit perdue par son mesfait, & li nouma le grant damaige qu'il en auroit. car il li dist : 'Pour chou ke tu as plus obei a ta feme ke ie t'auoie donee, ke a moi qui t'auoie fait, pour chou souffreras tous iours mais tel paine, & tu & ti oir, ke vous mangeres vostre pain en traueil & en suour.' 'Et tu,' dist il a la feme, 'enfanteras ta porteure en tristeche & en doleur.' Cheste promesse a moult bien rendue a tous cheus qui d'omme sont puis issu.¹ Car nus n'enterra ia en chest siecle, tant soit de grant poissanche, qui ia soit deliures de traual & de paine des ichele eure ke il s'en ist. Ne ia feme n'i enfantera a si petit de dolour k'ele n'en soustienge plus ke ses cuers ne porroit penser ne sa lange dire. Et tant durement ont achate le pechiet au preunier home, si oir qui de lui sont issu, ke

¹ ceste promesse a il bien maintenue a tous ceaus qui el monde sont.—B.

il n'i eut onques chelui, tant fesist bienfait en sa vie,
 ke l'ame de lui n'en alast en infer si tost comme ele
 partoit du cors. Tant que li fiex dieu ne vaut plus
 souffrir cheste grant doleur, si descendri en terre pour
 chou ke il voloit l'ome metre hors de la grant male
 aventure que il soustenoit pour son mesfait. Si uit que
 ore auoit il asses compare son outrage, & ke bien estoit
 de[s] ore mais tans & eure ke il le rapelast en pite &
 en misericorde. Et quant il fu en terre descendus, il and when there
 ne le uoloit pas maintenant aler querre en infer, &
 traire hors a forche, sans raison moustrer. Anchois
 entra pour lui en vne chartre qui moult estoit escarse &
 estroite a herbergier si haut home & si riche comme
 chelui qui estoit sires de toutes choses. Che fu li entered a strait
 uentres de la puchele ou il se herberga. Apres, quant
 il eut este en chele chartre .ix. mois en prison, si s'en
 issi a droite eure de naistre, ensi comme l'umanites le
 requereroit. Et ne pour quant de tout en tout ne fu il
 mie concheus ne nes si com humanites requiert.
 Humanites requiert sans faille, ke hom naisse, & ke
 il soit concheus. & en cheste maniere accomplit il [*leaf 12, back]
 humanite, d'estre concheus & de naistre. Mais hu-
 manites requiert plus. Ele requiert ke hom naisse en
 doleur & en tristeche, & ke il soit carnelment concheus
 d'omme & de feme. En cheste maniere n'acmpli il
 mie humanite. Car il ne fu mie concheus par assam- bnt by the over-
 bllement d'ome & de feme, Mais par l'aumbrement del shadowing of
 saint esperit qui descendri par l'orelle de la puchele the Holy Ghost,
 dedens le glorieus vaissiel de son beneoit uentre. En through the ear
 chelui vaissiel ke li sains esperis vint purefijer, se of the Virgin.
 herberga li fiex dieu. & si nascui si sagement ke onques How Christ's
 li puchelages de sa glorieuse mere n'en fu maumis, ne a birth injured
 l'entrer ne a l'issir. Mais tout autresi com li rais du not the virginity
 soleil luist parmi la clere iauue si qu'il est ueus iuseau of His mother,
 fons, sans che qu'il ne desoiure mie les ondes de l'iae as a sunbeam
 ne ne depart, anchois remaint autresi clere & autresi hurts not the
 clear water.

biele *com* ele a deuant este, Tout autresi entra li fiex dieu dedens le uentre de la puchiele sans son puchelage maumetre ne empirier. Et en son concheuemant si eut

The three differences between the conception of Christ and men.

1. It was without sin.
2. Without carnal assembling.

3. His mother did not lose her virginity,

or suffer Eve's curse,

for the birth was painless.

[*If 12, bk. col. 2]
How Christ lived
32 years on earth,

and at 30 was baptized

by St John the Baptist, and three years after, died,

and went down into hell.
How Christ rescued the doers of his works from hell.

iiij. manieres qui onques mais oies n'auoient este en conchleuemant d'omme & de feme. Car il fu tout premierement concheus sans pechie. Che est la premiere maniere. L'autre maniere si est, qu'il fu concheus sans carnal compaignie, ne che n'auoit onques este oi. La tierche maniere fu de chou ke sa mere ki puchiele estoit, ne pierdi onques son puchelage, ne au concheuoir ne au naistre. Anchois le laissa chil qui l'eslut a estre sa mere autresi saine & autresi entierre *com* il l'auoit trouee. Et a son naistre fu depichie la maleichons qui fu faite a la premiere feme quant il li fu dit 'tu enfanteras ta porteure en doleur.' Car il nascui si saintement ke onques sa mere n'en eut ne doleur ne angoisse. Iches manieres meruilleuses aperta li fiex dieu, & a son concheuoir & a son naistre. Et quant il fu nes, pour chou ne 'vaut il mie tantost rachater l'omme ke il estoit uenus querre, anchois demoura xxxij. ans en terre, & conuersa en samblanche d'ome auoec les autres homes. Et quant vint au chief de xxx. ans, si rechut tous premiers *nostre sauvement*. Che fu baptesme. Car il se fist baptisier a vne home qui il porta tesmoing ke il estoit li plus haus vers dieu qui onques nasquist de feme desflourie. Che fu *sains* Jehans baptistes. Et quant vint au tierch an apres son baptismement, si souffri angoisse de mort. Car il uoloit accomplit toutes les coes qui apartenoient a humanite, fors seulement pechie. Et quant il eut souffert si grant angoisse comme de mort pour l'amour de homme, si en ala en infer il meismes, & si en traist trestous chiaus & trestoutes cheles qui ses oeures auoient faites en lor vies. Si grant amour moustra diex a l'omme: car il ne le vaut onques rachater des doleurs ke il souffroit par autrui mort ke par la soie

Ore poes auoir entendu *comment il eut pere sans carnel engenrement, & comment il nasqui de feme sans compagnie d'ome, & comment il nasqui de la puchiele sans son puchelage maumetre ne empirier.*"

Joseph sums up his speech.

CHAPTER VII.

Part 1. How Evalach remarks that Joseph has been saying just what he likes, and nothing which looks like truth. Joseph answers and confounds the doctors of the city (p. 62). How Evalach sends for Joseph's companions, and how Joseph's son tells the king why they go barefooted (p. 62-3). How Evalach lodges Joseph and his company (p. 63).

Part 2, p. 63. How Evalach in his bed thinks about the defence of his country, and the Trinity and the Virgin's virginity (p. 64). How he sees a vision of three trees, of which the middle one, with an ugly bark, bleeds when cut, and jumps out of its bark, and then into it again (p. 65); and how washing in its blood changes men's forms (p. 65); and how some of the tree's roots and leaves are pluckt and burnt (p. 65). How Evalach tells his vision to a chamberlain ; and they see three writings on the trees, 'This creates,' 'This saves,' 'This purifies' (p. 66); how the three trees are truly one (p. 67). How the king and his chamberlain see a child pass and repass through a lockt door in a wall (p. 67); and a voice tells the king—this is a type of the Miraculous Conception of Christ (p. 68).

Lors parla eualach & si dist : "Tu me fais entend-
ant vnes cosez ke nus ne porroit metre en uoir, ne en
nule maniere ne samble raisons. Car tu dis ke il ne fu
pas engenres en la feime dont il nascui, & ke ele estoit
puchiele, ne onques ses puchelages n'en empira. Apres
me dis, ke li peres & li fiex & li sains esperis ne sont
ke vns seuls diex, & si est chascuns d'aus .iiij. diex par
soi." "Lors, dist ioseph, tu l'as bien recorde ensi com
ie le t'ai dit, & ensi le tesmoigne iou bien encore."
"Par foi, dist li rois, tu tesmoignes chou ke tu ueus.
Mais tu ne dis nule cose qui par samblant puisse estre
uoire." A tant fist li rois enuoier querre tous les cler-

Evalach thinks
Joseph's sayings
neither true nor
reasonable;

he has said what
he likes.

[* leaf 12, back,
col. 3]
The learned of
the city come,
and Joseph confounds them.

Evalach asks
Why he is
named Joseph of
Arimathaea.

Evalach pro-
mises to house
Joseph, and to
hear him next
day.

Joseph tells him
he has 75 com-
panions who for
the love of Christ
have given up all
earthly wealth.

Evalach desires
to see these
companions,

and asks them
why they suffer
such hardships.
Josephes (Jo-
seph's son) says,
‘for the love of
Christ,

[* leaf 13]

*de la chite. & quant il furent tout nenu, si commencha ioseph a parler a aus si durement, & traioit si auant tous les fors mos des escriptures, ke chil s'en esbassissoient tout, et disrent en la fin ke il ne li responderoient mais deuant l'endemain. Ensi se departi l'assamblee, & li rois apiela ioseph, & si li demanda comment il estoit apieles ioseph de arimathie. Et li rois esgarda les pies qu'il auoit nus, si les vit moult bians et mout blans, si li sambla meruelles bien hom qui eust este a grant aaise, & soupechounoit dedens son cuer ke il fust de haute gent nes, si l'en prist moult grant pites. Lors l'apiela, & si li dist : “ Ioseph, ie te ferai herbergier anuit mais, & si aras pour toi aaisier tout quanke deuiseras de bouche. Et demain parleras a moi. Car ie t'ai anuit moult uolentiers escoute, & plus volentiers t'escouterai iou demain, ear ie serai de grignour loisir que ie n'ai hui este.” “ Sire, che dist ioseph, ie ne sui mie seus en cheste vile, anchois i a en ma compagnie en-chore lxxv. ke hommes ke fenes. Et si sachies de voir, ke il n'en i a vn ne vne qui pour l'amour ihesu crist n'ait laissies toutes les terrienes richoises. Si me vont siewant sans or & sans argent, ensi pourement *com vous* me poes veoir. Mais ne pour quant se il vont ensi pourement, pour chou ne meurent il mie de faim ; ains *sout* il assase de la rikeche au glorieus signour en quai il croient, ke lor cuer ne desirroient nule viande terriene dont il n'aient a lor volente.” Lors dist li rois ke il les voloit veoir, & ioseph les apiela de hors la ou il estoient areste, si les fist venir deuant lui. Et quant li rois les vit venir tous nus pies & si pourement vestus, si en eut moult grant pite selone sa creanche. Si les apiela, & lor demanda pour quoi il souffroient si grant penitanche, d'aler nus pies & d'estre vieument vestu & pourement. Lors li respondi li sieux ioseph, qui estoit apieles iosephes, *et si li dist : “ Rois, nous souffrons

cheste petite penitanche pour l'amour del glorieus fil dieu, qui si grant & si angoisseuse le souffri pour nous, ke il en ent tresperchiet le cors & les membres si uieument & a si grant honte *comme chil* qui fu detrachies & mesames et cruchefijes en mi lieu de deus larrons. & tout chou souffri il pour nous de son boingre & de boine volente. En quel seruiche li porriens nous mieus rendre qui peust che seruiche guerredouner. Se nous nous souffriemes a crucefijer autresi *com* il fist soi, ne l'auriemes nous pas guerredone asses, car il *commencha*. La bontes *commenche* du plus haut au plus bas, ch'est de dieu a home. Il est bien drois k'ele ii soit guerredonee a double. Ensi nous *conuenroit* morir deus fois pour lui se *nous* li voliens sa bonte guerredouner. Chertes, moult seroit de boine eure nes qui cent fois porroit morir, & cent fois morroit, *par conuent* ke sa mors fust au plaisir & a la uolente del glorieus signour, & ke il tenist sa bonte a *bien* guerredonee." Quant li rois oi chelui si *bien* parler, si demanda a ioseph qui il estoit, & *comment* il auoit non. Et ioseph li dist, "sire, il est mes fiex, et si est apieles iosephes." Et il demanda se il sauoit de letres. Et ioseph li respondi ke il en sauoit tant que nus clers de son eage n'en pooit plus sauoir, & si parloit si *bien* et si beel *com* il auoit oi. Lors apiela li rois vn sien sergant, & si li *commanda* que il herbergast ioseph el plus aaisie ostel de la uile, et si gardast ke il ne li fausist nule riens, ne a lui ne a sa *compaignie*. Ensi departirent chelui iour, si en fu menes ioseph & sa *compaignie* a .i. moult riche ostel & moult aaisie, si orient a chele nuit a grant plente de moult boines viandes, & si orient moult boins lis ke il auoient tant longement desirres. Car il n'auoient geu en lit onques puis ke il auoient este meu de lor osteus.

[II.] *chi laisserons de ioseph & de sa *compaignie*, & si vous dirons del roi evalach qui gist en sa cambre.

who was crucified between two thieves,

for whom we ought to die twice over.'

Evalach asks who Josephes is.

The king has Joseph and his companions nobly lodged for the night,

and the beds are very good.

[* leaf 13, col. 2]
Evalach in bed is troubled with two thoughts:

moult pensieus, & moult entrepris de deus pensees. Li

*1, how to defend
his land;*

*premiers est, de sa terre desfendre encontre les egyp-
tijens qui moult durement li auoient gastee sa terre, et
lui meisme desconfit & eachie de la plache. De chesti
pense estoit il si entrepris que en nule maniere il n'en
sauoit ke faire. Anchois auoit moult grant peur ke il
ne perdist & sa terre et toute sounour terriene, par che*

*2, of what Joseph
had told him,*

*ke si baron li estoient tout failli. D'autre part estoit
si pensis de che que ioseph li auoit dit, que il le feroit
venir au deseure de tous ses anemis, & ke il li feroit
gaignier la grant ioie qui ia ne prenderoit fin, se il
voloit son conseil croire. Mais nule riens, tant i pensast
durement, ne li poot faire entendre comment li peres
& li fiex & li sains espris estoient trois personnes, & si
n'estoit c'une seule cose. Et si ne poot croire ke la
virge eust concheu & enfante sans son puchelage
maumetre. Iches deus seules choses ne li poot nus
faire entendre ne counoistre. Endementiers ke il pen-
soit a ches dens choses counoistre & apercheuoir, primes*

*and how the
Father, Son,
and Holy Ghost
were three, and
yet one;
and how the
Virgin had
borne a child
without losing
her virginity.*

*Eavalach's vision.
He sees the stock
of a tree, whence
spring three equal
trunks,*

*a l'une & puis a l'autre, si li auint vne auisions, ke il
veoit en mi lieu de sa maison la choke d'un grant
arbre. Mais il ne poot apercheuoir ques arbres c'estoit,
ne de quel nature. De chele choke naissoient .iij.
ieton moult grant & moult droit & moult haut. & si
estoirent tout .iij. d'un grant & d'un gros & d'une
maniere, Ne mais itant ke li moiens estoit couuers
d'une laide escorche oseure, & li autre doi l'auoient
autresi elere comme eristaus. Desous le premier ieton
a destre si auoit gens de toutes manieres. & de ches
gens s'en departoient doi de la compagnie, si s'en
aloient iuse'a vne fosse qui estoit vn peu loing. Et
quant il venoient a la *fosse, si saloient dedens. La*

*the middle one
having an ugly
bark.*

*Under the first
trunk are many
people; two go
to a ditch*

[* leaf 13, col. 3]
and jump into it;

*most of the others
follow them and
jump in too;*

*fosse estoit si laide & si noire que nus n'en porroit tant
dire qu'il n'en y eust encore plus. Quant chil doi
estoirent dedens, si commenoit a fine forche que tout li
autre alaissent apres, & il i aloient tout & saloient ens,*

li vns apres l'autre, sans chou ke nus n'en repairoit.
 Et quant il en i eut tant sali ke la menre partie fu
 remese, Si uinrent li vn de cheus qui remes furent, Si
 coururent a l'arbre qui auoit la laide escorche, si le
 commenchièrent a decauper tout enuiron; & quant il
 eurent chou fait, il ne s'en vaurent pas a tant souffrir,
 anchois le perchoient a tareles en .iiij. brankes qui i
 estoient. Et quant il l'orent ensi mehaignie ke des
 plaies ke il li eurent faites enuiron, ke des pertuis¹
 que il li orent fais as tareles, si en issi vns si grans
 ruissiaus de sanc, ke tot chil qui i estoient s'i peussent
 baignier; Tant ke il pechoia. & quant il fu cheus, si
 n'i remest onques riens de lui en la plache, fors ke
 seulement l'escorche de hors, qui remest illuec tout en
 .i. monchiel. Mais li fruis dedens qui estoit plus biaus
 & plus elers ke ie ne vous sauroie eonter, fist si grant
 saut au kaoir que il se lancha iusques dedens la fosse
 ou les gens estoient chenes. Et quant li rois se regarda,
 si uit l'arbre lanchier hors de la fosse, & si entrauuoit
 apres lui moult grant partie de la gent qui dedens la
 fosse estoient, & se tenoient as rains & as brankes
 enuiron. Apres chiou reuenoit li arbres en son lieu, &
 si se reuestoit de l'escorche ke il anoit deuant eue, mais
 ele uiuoit toute, & deuenoit si clere & si resplendissans
 que nus hom qui deuant l'eust esgardee ne peust
 quidier ne croire ke che fust ele. Apres esgarda li
 rois, si uit ke vne partie des gens qui estoient remes de
 salir en la fosse, prenoient le sane qui estoit a terre
 coules, si en lauoiuent le cors. Et maintenant qu'il s'en
 estoient lane, si cangoient tout leur samblanches * et lor
 figures. Et l'autre partie prenoient les rains de l'arbre
 & les fuelles, si en decaupoient vne partie & en
 ardoient. Cheste meruelle esgarda li rois moult longe-
 ment, & de la grant meruelle que il en auoit fu si
 esbahis, que il quidoit tout uraiement dormir, & ke che

but some run to
the ugly-barked
tree and chop it
all round.

A great stream of
blood flows out,

and leaves the
bark, but the
fruit jumps into
the ditch:

the tree jumps
out of the ditch,
dragging much
people with it,

and gets into its
bark again, and
becomes bright
and shining.

The king sees
some of the peo-
ple wash their
bodies with the
blood in the
ditch; it changes
them;

[* leaf 13, back]
the others cut off
branches and
leaves from the
tree

and burn them.

¹ MS pertrus.

He thinks it must fust songes ke il vcoit. Et quant il eut moult longement este en chest quidier, si se tourna & retourna, &

but finds he is aperclut, & seut uraiement que il uilloit, & que il ne songoit mie. Et lors fu il asses plus esbahis que il n'auoit deuant este, & plus s'esmerueilla asses quel merueille che pooit estre. Et quant il i eut grant pieche pense, si esueilla i. sien camberlenc qui gisoit deuant lui, en qui il se fioit moult.

and so rouses a Si se pensa ke a chesti seul mousterroit s'avision, & ke ia autres ne le uerroit que il peust. Et quant il l'ent esuillie moult coiemment, que li autre ne l'oissent qui gisoient entour,

and shows him the trees,

si le traist d'une part, & si le mena iusques pres des arbres. Et chil, quant il les vit, si durement fu esbahis que il ne peut onques parler d'une moult grant pieche. Quant li rois evalach le vit si durement

esbahis, si le prist par le main, & si le commencha moult a conforter, & dist ke il n'eust mie paour, car de chou ne li pooit nus maus uenir. Lors se traist il meismes vers sa couche, & prist les chierges qui ardoient deuant son lit, & si les aporta par deuant les iij. arbres pour esgarder & pour cunoistre de quel maniere il pooient estre. Mais tant connut il bien que

il estoient troi, & que li moiens, qui auoit eu le laide escorche, naissoit del premier. Et li tiers si issoit & de l'un et de l'autre. Et li rois esgarda en haut, si uit en cascun des arbres letres esrites, les vnes d'or, & les autres d'asur. Et si disoient les letres del premier arbre : "Chist forme." Et li arbres seconds auoit letres qui disoient : "chist sauue." Et les letres del tierch arbre disoient : "Chist purefie." Et quant li rois se

regarda, si uit que tout li *troi arbre uenoient a vne tige, & ke ele estoit si sonteius, que nus n'en peust deuiser le commenchemet, tant durement i auisast. Et si estoit la tige si haute que nus hom, tant enst clere

esgardeure, n'en peust mie la fin veoir pour nule paine qu'il i mesist. Mais tant estoient soutil li enlachement

[He sees there are three, and that the ugly-barked one springs out of the first, and the third from the other two; and that on the first is, 'This creates,' on the second, 'This saves,' on the third, 'This purifies.'

[* If 13, bk. col. 2]

des trois arbres que quant il estoit au roi ausis ke il eust
deuises tous trois uraiment, & conneu l'un del l'autre,
Apres li estoit ausis qu'il n'i veoit ke une seule maniere
de fuelles, & de fust, & de fruit, & ke li troi arbre
qu'il auoit auant deuises en trois coses n'estoient c'une The three trees
seule chose ore en droit. Ensi desdisoit chou qu'il are truly one.
auoit deuant iugie, Si en estoit si esbahis qu'il ne se
sauoit a quoi tenir. Endementiers qu'il pensoit a The king is con-
cheste meruelle qu'il ne pooit connoistre du tout en founded.
tout, Si regarda vers vn mur d'une siewe cambre dont
li huis estoit de marbre, seeles dedens le mur si soutieu-
ment qu'a paines peust estre apercheu ke il i eust huis
ne entree, tant i seust on esgarder ententieusement. Ne
il meismes ne quidoit mie ke nus de sa maison le seust
ke il tout seulement. Et quant il regarda vers l'uis, si
vit ke vns petis enfes estoit dedens, qui moult estoit &
biaus & blons. Et si entroit en tel maniere ke li huis
n'ouuroit ne tant ne quant, Anchois remanoit autresi
seres & autresi elos com il estoit deuant chou qu'il i
entraist. Et quant il eut vn peu demoure, si reuint
hors isnel le pas tout autresi com il i estoit entres sans
l'uis ouurir, ne onques n'i parut eu nule maniere qu'il
i fust entres ne issus. Et quant li rois vit cheste
chose, si fu asses plus esbahis de cheste meruelle qu'il
n'auoit este de toutes les autres. Car il ne quidoit ke
diex ne autres peust dedens si fort mur entrer qu'en
aucune maniere n'i parust. Lors commencha moult
durement a penser li rois, & ses camberlens qui estoit
auoec lui estoit si esbahis & si peureus qu'il n'osoit
mot dire de la bouche, anchois gisoit tous estendus a
terre autresi que se il fust tous mors. Et li rois vint a
lui & si le leua par la main destre en haut, & si li dist
se il auoit toutes ches meruelles venes, & ke il l'en
estoit ausis. Et chil regarda le roi si com il peut. Et
quant il eut le pooir de parler, si li dist : "A, sire,
merchi, ne me metes plus en parole de nule chose," but at last speaks
to the king.

and sees a little
child who has
come through it
without its open-
ing,

and goes back
through it also.

The king wonders
still more.

[* If 13, bk. col. 3]
The chamberlain
lies on the ground
as if he were dead,

The king keeps thinking of the wonder of the Child.

A voice tells him that it is a type of the Miraculous Conception of Christ.

The people in the palace are terrified at the noise of the voice.

The king tells them it was a clap [• leaf 14] of thunder;

he cannot sleep, but desires to tell Joseph his vision.

mais menes moi en tel lieu que ie ne voie autresteus meruelles comme iou ai veucs. Car ie ne porroic viure en nule maniere pour que ie les veisse." A tant le prist li rois, si l'ennenoit en vne cambre pour faire couchier. Et toutes uoies aloit pensant a la meruelle ke il auoit veue del enfant qui ensi estoit entres en la cambre, & issus. Ensi com il aloit pensant & meruel-lant dedens son cuer comment che pooit estre auenu, si oi vne vois qui dist: "Eualach, de quoi te meruelles tu? autresi comme li enfes est entres dedens ta cambre uoians tes iex, et com il en est issus ariere sans l'uis ouurir ne depichier, autresi entra li salueres du monde dedens le uentre de la uirge sans son puchelage empirier ne maumetre, & autresi s'en issi." Quant li camber-lens oi la vois parler, lors pareut si grant paour qu'il ne se peut onques soustenir, anchois chai tous pasmes a terre, & quida bien de noir que tous li palais chaist sour lui, si grans effrois fist la vois quant ele parla. Et li rois meismes en auoit si grant paour que nus n'en porroit dire la maniere. Ne onques en tout le palais n'eut home ne cheualier ne sergant qui ne s'en esuillast, tel noise & tel effrois oirent par le palais. Et quant il eurent demande au roi, qui il trouuerent leue, quel cose che peust estre, Si respondi li rois que che auoit este vns effrois de tounoire. Et che dist il, pour chou qu'il ne uoloit mie que nus d'aus seust s'avision, se cil non qui il l'auoit moustree. A tant s'en rala couchier li rois, & tout li autre se recouchierent. Mais li rois n'i dormi onques del oel, anchois li tardoit moult que li iours fust uenus. Car il parlant moult uolentiers a ioseph priuement de chele vision qui li estoit aparue.

CHAPTER VIII.¹

Of Joseph. How he cannot sleep, and kneels on the floor and prays for counsel and comfort, for king Evalach and his distracted city (p. 69-71). How a voice tells him that his prayer is heard, and that Evalach has seen wonders which he shall send for Joseph to explain; and that Josephes shall be consecrate to Christ, and take charge of His flesh and blood (p. 71-2). How Joseph is glad, and goes to bed with his wife Helyab, but not with carnal intent (p. 72); and how they had no carnal commerce till they begot Galahad their youngest son, and then not for desire of pleasure, but by the command of God (p. 72). And how holy men of White Britain, now called England, descended from Galahad (p. 72).

OR vous lairons a tant ester del roi, Si vous par-
lerons de ioseph qui se gist en son lit moult pensis
& moult angoisseus del roi eualach, comment il le porroit
tourner a la creanche ihesu erist. Car il se pense ke
s'il ore n'est mis el point de croire, il n'i sera iamais
mis. Car il a or en droit trop grant mestier & de l'aie
de dieu & del conseil as sages gens, pour chou ke il ne
garde l'eure qu'il ait pierdu ou la millour partie de sa
terre ou toute, par che que tous li mieus de son barnage
li est faillis a son grant besoing. De cheste cose estoit
ioseph en si grant quisencon, qu'il ne pooit dormir del
oel, ne ne faisoit se penser non. Et quant il eut geu
vne grant pieche en tel maniere ke il n'i eut ne dormi
ne repose, si sali hors de son lit, & si se coucha a la
terre a nus keustes & a nus genous, & commencha moult
piteusement a soupirer del cuer & a plorer des iex. Et
si commencha en ses plours & en ses soupirs vne orison
en tel maniere com vous porres oir. “Biaus sire diex,
tous poissans peres, fontaine de confort, habundans de
misericorde, qui desis a pule d'israel par la bouche
moysi ton saint ministre cheste parole: ‘Ysaihel,² se
tu veus faire che que ie te commanderai, tu n'establiras

Joseph lies in
bed, and sorrows
over king Eva-
lach's state.

Joseph leaps out
of bed, and kneels
bare-kneed on the
floor,

and calls on God,
[* leaf 14, col. 2]

by his promises
to the Israelites,

¹ Illustration here, of Joseph praying. ² ? for Ysrahel.

to show his power
and mercy on
Evalach and the
Saracens,

who worship
images of wood
and stone.

Joseph conjures
God,—by His
death on the
Cross, —

by His deliver-
ance of Joseph
himself from
prison,

by His saving
David from
Goliath,

by His protecting
Daniel in the
lions' den,
by His forgive-
ness of Mary
Magdalene,
by His deliver-
ance of Susannah,

by His rescue
of the children
of Israel from
bondage,

by His delivering
them from all
troubles and put-
ting their ene-
mies under their
feet,—

[* leaf 11, col. 3]

mie dieu nouiel, ne n'avras dieu estrange. Car ie sui li tiens dieus qui tu dois aourer, qui te ieta de la signourie pharaon qui te tenoit en seruage.' Biaus sire, ensi *com* il est uoirs qu'il n'est autres diex que tu, & ke on ne doit autrui aourer, ensi uoirement demoustres tu ta grant poissanche & ta grant misericorde sour chel roi pecheour, & sour les autres de cheste chite, qui si sont desuoiet de la uoie de uerite, ke il ne cunoissent lor creatour, anchois aourent les ymages de pierre & de fust qui ne lor poent aidier; & il i ont mise lor eranche ke eles les dessendent de lor mans, & eles les mainent a lor perdurable mort. Biaus sire, glorieus rois de toutes choses, qui, pour sauuer le mont qui perissoit, daignas angoisse de mort souffrir en la crois ou iou te vi claufichie. Sire, qui par ta poissanche me ietas sain & sauf de la prison ou ie demourai .xlji. ans ke onques n'i goustai de nule terriene viande. Glorieus sire, plains de toutes pites, qui sauvas le roy dauid ton sergant contre goulias le grant¹ qui tant inaus auoit fait a ton pule. Sire diex perdurables, sans commencement & sans fin, qui garandis daniel ton prophete en la fosse ou il fu mis entre les lyons; Qui a la glorieuse pecheresse marie magdalaine perdounas ses pechies en la maison symon le liepreus. Sire, qui susanne la feme ioachim deliuras del faus tesmoing ke li doi viellart portoient encontre li. Sire, glorieus peres esperitueus, qui ietas les fiex ysrael del seruage pharaon, & les passas outre la mer rouge a sech, & qui les menas el desiert ou tu fesis plus pour aus qu'il ne deseruiren vers toi; car tu le raemplisoies de toutes iches choses que lor cuer desiroint. & il ne se gardoient mie de toutes lor desloiautes faire uoiant toi, anchois te eourchierent pluseur[s] fies, & tu toutes voies les deliuras de toutes lor tribulations, & mesis tous lor anemis desous lor pies. Sire, plains de misericorde, ensi *com* nous creons ke tu iches choses

¹ ? geant (not in B, leaf 8, col. 1).

fesis, & qu'il n'est autres diex que tu seus: Ensi
 uoirement enuoies tu hastieu conseil au roi evalach,<sup>to send counsel to
King Evalach.</sup>
 qui tant est desconsillies pechieres qu'il ne puet estre
 ramenes a la uoie de uerite, se tu par ta grant
 poissanche ne l'en enuoies le eorage & la uolente par
 le raemplissement de ton saint esperit qui est confors
 & consaus as desconsillies. Sire, ia desis tu a moi
 qui sui tes sergans quant ie issi de ma naete par ton
commandement, que tu ne m'escondiroies de rien que ie
 te requesisse de boin cuer & de boine uolente pour ke
 ie vausisse seruir loiaument a ton commandement.
 Orre, enten[d] donques la proiere que tes sergans qui
 chi est, fait a toi, & si i met conseil selone ta grant
 misericorde & selone ta grande poissanche. Ne pour
 moi, biaus sire diex, ne le faches tu mie, mais pour ton
 non essauchier & aleuer, & pour demoustrar as gens ke
 tu seus ies li tres haus dieus qui as pooir & signourie
 deseur toutes les creatures. Glorieus sire dies, che est
 drois que tu rendes a sainte eglise che ke tu li as
 promis. Car tu le dois essauchier & acroistre par tout
 le monde, & il est ore endroit bien tans & lieus ke ele
 soit essauchie & acreue, & tes sains nous soit aoures en
 cheste biele chite deseonsillie, qui si grant mestier a de
 ton conseil & de t'aie." Ensi fu ioseph grant pieche de
 la nuit en plours et en larmes et en orisons & en
 proieres, a keustes nus, & a genous. Et quant il eut sa
 proiere finee, Si oi vne vois qui li dist : "Ioseph, lieue
 sus, car tes proieres sont oies & recheues de ton
 creatour. Et bien sachies tu de uoir ke li rois mandra
 toi prochainement. Car il a anuit veue vne grant
 partie de mes demoustrances & de mes merueilles.
 Et il t'enuoiera le matin querre, pour espondre & pour
 deuiser che ke il a anuit veu & oi. Et tu vien le
 matin tantost com l'aube aparistra, & tu & ta compaignie,
 si me rendra orisons & proieres chascun endroit soi, &
 si verres .i. nouiel estableissement ke ie ne vous ai pas

'Hear thy servant's prayer,
 not for himself,
 but to exalt Thy name,
 and increase
 Thy church in
 this fine but
 misguided city.'
 A voice tells
 Joseph that
 [* leaf 14, back]
 the king will send
 for him to explain
 his dream,

and that Josephes shall be consecrated to God and take charge of His flesh and blood.

Joseph arises and goes to bed with his wife Helyab, but not from carnal desire.

How Joseph and his wife lived purely together,

and had no lust when they begat Galahad, their youngest son,

[* lf 14, bk, col. 2]

the ancestor of the holy men

who honoured the land of White Britain, now called England.

encore done. Car ie sacerrai ton fil iosephe, & le ferai si haut menistre *comme prouoire*. Car ie li ballerai ma char & mon sanc en garde & en ballie, tout autrestant com tu en despendis de la crois quant tu m'eportas el sepulcre entre tes bras. Et cheste signourie donrai iou a ton fil iosephe. Et tout chil qui autrestel ordene aront des ore en auant la recheneront de lui *par toutes les terres ou ie meurai & toi & ta semenche*.” A tant laissa la uois a parler, si se teut. et ioseph remest moult lies & moult ioians de che qu'il auoit oi, si s'en rala couchier quant vint au chief de pieche auoec sa feme helyab. Mais il ne gisoient mie ensamble a guise de gent luxurieuse, Mais gens *comme plains de religion*. Car il ne iurent onques tant ensamble entre aus deus, puis chele eure ke il issirent hors de lor pais par le commandement ihesu crist, que onques chele fragilites dont tous li humains lignages est concheus les escaufast tant ke ele les peust vne fois a chou mener ke il souffrissent les caitis de cors auoir carnel compaignie ensamble ensi *comme nature le requiert d'ichele maniere*. Anchois estoient ambedoi si espris de la souuraine amour au sauueour ke de chele partie ne lor poot eorages venir. Ne lors n'en orent il mie eorage quant il engenrerent galaad lor darrain enfant *par le commandement nostre signour*, qui le commanda qu'il li apparillast de sa semen'che i.e. nouiel fruit de quoi il empliroit en auant la terre ou il les uoloit mener. Par le commandement chelui fu engenres galaad. Et quant il fu engenres, n'assemblerent il mie *par couuoitise* qu'il eurent de nule luxure, mais pour accomplir le commandement de son signour, qui semenche auoit demande a ioseph. De chestui galaad descendri la haute lignie dont tout li plusour furent saint home & religieus en lor vies, & essauchierent le non nostre signeur ihesu crist a lor pooirs, & si hounererent la terre de la bloie bertaigne qui ore est apielee engletere,

& les autres contrees en uiron, de lors sains cors precieus: qui i reposent ensi *com* cheste estoire le contera es paroles qui chi apres viennent. Or parlerons de ioseph, si laisserons a tout de ses oirs iusc'a tant ke il en soit lieus & tans ke on redoie *conter d'aus.*

CHAPTER IX.¹

How Joseph and his company worship before the Ark of the Grail in the Palace of the Spirit, when a noise is heard, and the Palace trembles. (How the Palace came to be called The Palace Spiritual, p. 74.) How the Holy Ghost descends on them like a ray of fire, and how a sweet wind comes, and how Christ speaks to them, and urges them to love him (p. 74-6). He tells Josephes to draw near and take charge of his flesh and blood (p. 76). Josephes opens the door of the Ark, and sees a man in a red robe, and five angels clad like him, with six wings each, and a bloody sword in their left hands, and severally in their rights, a cross, nails, lance, sponge, and scourge, with a roll ‘These are the arms by which our Judge destroyed Death’ (p. 77-8). How the Crucifixion is represented over again before Josephes in the Grail-Ark (p. 78), and how he is stopped from entering it (p. 79). How Joseph looks into the Ark, and sees angels there with the instruments of consecration (p. 79-80), and Jesus clad in sacramental robes (p. 81). How the company of angels go over the house purifying it with holy water, because it used to be the dwelling-place of devils (p. 81-2). How Christ tells Josephes that he is to receive the Sacrament of His flesh and blood (p. 82). How the proper episcopal garments are brought out of the Ark (p. 83); and how the Chair of Consecration makes a Saracen king’s eyes fly out of his head (p. 83). How Josephes is consecrated (p. 84), and how the angel preserves the holy oil with which all the kings of Britain till Uther Pendragon, Arthur’s father, are anointed. How Christ tells Josephes the meaning of the Bishop’s vestments,—the shoes (a Guide from Evil, p. 81), the upper and under garments (Chastity and Virginity), the head-covering (Humility), and herein of the Pharisee and the Publican (p. 85), the green garment (Suffering), that above it (Justice), the band on the left arm (Abstinence), the necklet (Obedience), the uppermost (Love, p. 86), the staff (Vengeance and Mercy), the ring (Marriage to Holy Church, p. 87), and the horned hat (Confession, 1. Re-

¹ Illustration, the worshippers of the Grail, with the Holy Ghost’s head in the top right corner, sending red lines (of fire) to the worshippers’ mouths.

pentance, 2. Satisfaction, and what they are, p. 88). And how Christ tells Josephes his duties as a Bishop, and promises him a rich reward if he serves Him loyally (p. 89).

Joseph and his company worship before the Ark.

(How their lodging-place was named The Palace of the Spirit, by the Prophet Daniel;

[* leaf 14, back, col. 3]

but why, the citizens knew not.)

The Holy Ghost descends like a ray of fire

into each man's mouth.

AV matin si tost *com ioseph* vit l'aube apparoir, si se leua, il & sa compaignie, Si uinrent tout orer deuant l'arche. Et quant il furent tout agenoillie deuant, si oirent vn mout grant escrois qui vint de haut. Et quant il orent oi l'escrois, si sentirent la terre, qui trambloit desous aus moult durement. Ichil lieus ou il estoient herbergie & ou il ouroient, si estoit vns palais qui estoit apieles li palais esperiteus. Et chest non li auoit mis danyel li prophetes quant il repairoit de la baillie nabugodonosor le roi, *qui l'auoit pris entre les autres iuis quant il le mena en babyloine. En che repaire passa danyel *par chele chite*. Et quant il vit le palais, si escrit en la porte lettres de carbon en ebrieu, & si disoient les lettres, ke chil palais seroit apieles 'li palais esperiteus.' Chis nons fu aconstumes a dire ke onques n'en chai, & tant *com li palais sera en estant sera il apieles esperiteuls*. Mais deuant che que ioseph i fust herbergeries n'anoient oi chil de la vile onques, ne seu, pour quoi il estoit ensi apieles. & lors le sorent il, si ores *comment*. Quant la terre eut tramble desous les crestiens qui el palais estoient a orisons ensi *com uous aues oi*, Si descendri li sains esperis tantost laiens,¹ & vint en samblanche d'espert vns rais de fu *par deuant chaceun d'aus*. Et li uns regardoit l'autre a grant mercaille, si veoit li vns que li rais du fu entroit a l'autre dedens la bouche;¹ ne ne disoient mot nus d'aus. Anchois quidoient estre tout enfantosme pour le fu qu'il veoient qui lor entroit es cors. Ensi furent vne grant pieche que onques nus d'aus ne dit mot de la bouche, tant durement estoient esbahi ; Tant qu'il vint *par laiens autresi comme vns*

¹—¹ & uint en samblanee de fu : si fu auis a chaceun que vns rais de feu li entroit el cors *par mi la bouce*. MS Add. 10,292, leaf 8, col. 3.

soufflemens de vent douch & souwef, qui rendoit si grant odour ke il lor fu aus qu'il fuissent entre toutes les boines espisees du monde. Apres la venue de chele boine oudour, si oirent vne vois qui parla a aus ensi *com vous* pores oir. "Escoutes, mi nouiel fil. Je sui diex nostre sires, vostre peres esperiteuls, qui *vous* ai calengies & gaaignies encontre tout le monde *par* ma char que ie souffri a desrompre & a perchier pour *vous* racater, & par mon sanc que ie vauch es-pandre. Et pour che que ie uous ai si grant amour moustree ke ie vous racatai de ma char & de mon sanc, che ke nus peres terriens ne fesist a son fil, pour chou me deues *vous* bien samblant moustrer ke *vous* m'ames de grignour amour ke nus fiex terriens n'aime son pere. *OR escoutes donques que iou, diex nostre sires, nostre peres, *vous* dirai. Enten cha crestientes, tu qui es nouuaus pules, au urai cruchefije, ie [t'ai] tant ame & tenu chier ke i'ai mis en toi mon saint esperit, qui i'ai enuoie en terre pour l'amour de toi de la sus ou il estoit en la haute gloire de mon chier pere. Je t'ai mis en grignour hounour & en grignour signourie ke ti anchiseur ne furent el desert, ou ie lor dounai .xl. ans tout chou ke lor cuer desiroient. Mais encor te¹ tien iou a plus aaise ke il n'estoient. Car ie t'ai dounai mon saint esperit, dont ie ne lor fis onques don ne baillie. Ore gardes donques ke tu ne retraias a lor felounies. Car ie lor fis tous les biens, & il me firent tous les mans. Car s'il me faisoient honour de la bouche, il ne m'amerent onques del cuer. Et si le die moustrerent bien en la fin. Car ie les uenoie semonre & apieler a ma haute feste, a ma grant ioie de mes nueches que ie uoloie faire de moi & de sainte eglise. Et il n'i daignierent ²[uen]ir, ne onques ne me vaurent connoistre que tous les biens lor auoie fais. Et pour chou que ie ving pourement entr' aus, Si dis-

¹ MS le.² a hole in the MS.A soft sweet
wind comes,and a voice,—
Christ says that
as he bought
them with his
flesh and blood,they should
love Him with
more than filial
love.

[* leaf 15]

He has given
them his Holy
spirit,and put them
in greater
honour than
the Israelites
in the Desert;they must not
then fall into
the Jews' sins,who were called
to the Marriage-
Feastand would not
come;

who said He was
not their God,

who took Him
like a thief and
scourged Him,

mocked Him and
gave Him bitter
drink and then
death.

[* leaf 15, col. 2]
Beware that ye
be not like
them;

if ye will be my
sons, I will be
your Father,

you shall have
my Spirit,

and I will dwell
bodily with you,

though you see
me not.
Come then,
Josephes, my
servant, thou
art worthy to
take charge of
thy Saviour's
flesh and blood,

for thou art free
from covetousness
and all evil, and
full of all purity.

rent ke lor diex n'estoie iou mie. Et si eurent si grant
despit de che que ie osai dire, que ie estoie lor diex,
qu'il me prisent comme laron en repost, & si me desrom-
pirent ma char & perchierent mes membrens¹ & mon
eors. « Et pour les grans honeurs ke ie lor auoie faites,
me rendirent il guerredon d'escopir & de bufoier.
Et pour les dous² boire ke ie lor auoie dones el desert,
me donerent il en la crois le plus vil boire & plus
angoisseus ke il peurent trouer. Et apres me dounerent
il la mort, qui lor auoie donee la terriene vie, & la per-
durable lor prometoie. Ensi troua[i] cheus de tout en
tout crueus fillastres, a qui iou auoie tous iours este
dous peres. Mais gar'des vous moult bien ke vous ne
soies samblant a la felenesse lignie. Car bien deues
auoir cangie la maniere de cheus de qui vous aues cangie
la vie. Se vous vous contenes vers moi comme mi
loial fil, Je me conterrai vers vous comme vostres
deboinaires peres. Et si ferai plus pour nous ke ie
n'ai fait pour mes prophetes qui si m'ont serui cha en
ariere de boin cuer & de boine volente. Car se il
orent mon saint esperit auoee aus, autresi l'aueres vous.
Et si aures encore autre chose. Car ie morrai corporel-
lement chascun iour en uostre compagnie, tout autresi
com iou estoie corporelment en t're. Mais tant i ara
de differenche, ke ie estoie veus en terre: mais ore ne
me uerres vous mie en chele samblanche. Vien auant,
iosephe, li miens sergans, car tu ies dignes d'estre
ministres de si haute chose auoir en baillie comme est
li chars & li sans de ton sauveour. Car ie t'ai esproue,
& connu plus net & plus monde de tous natureus
pechies ke nule morteus chars ne porroit penser. Et
pour chou ke iou couoite & sai qui tu ies mieus ke tu
meismes ne fais—Car ie te sai uuit de conoitise, et
monde d'emuie, & quite d'orguel, & net de toute felenie,
& sans partie de toute luxure, & plain de toute chaeste,

¹ ? membres.

² MS dous.

—pour chou voel iou ke tu rechoiuies de la moie main
la plus grant hautheche que nus hom morteus puist
auoir. Ne nus de tous les autres ne l'auera de ma
main ke tu seulement, anchois l'aront de toi chil qui
des ore mais l'aront.” A tant se traist iosephes auant,
moult tramblans & moult peureus, & commencha a plourer
moult durement, & a rendre grasees a son creatour qui
l'apieloit a si grant honneur, recheuoir de quoi nus hom
morteus ne pooit estre dignes par deserte qu'il onques
eust faite selone son avis, se diex seulement par la
sieue grase ne li otrooit. Et quant il fu uenus iusc'a
l'arche,¹ ‘si ne soies mie esbahis de chou ke tu uerras.’

Lors ouuri iosephes l'uis de l'arche a moult grant paour
& a moult grant doutanche. Et quant il eut ouuert, si
vit vn homme vestu d'une reube plus rouge & plus
hideuse a cent doubles que n'est foudres ardans. Et si
piet estoient tout autrestel, & ses mains, & ses viaires.
Et en tour chel home si estoient .v. angeles tout vestu
d'autrestel reube & d'autrestel samblanche. Et si auoit
chascun d'aus .vi. eles qui sambloient ke eles fuissent
de fu ardant. Et chascuns d'aus tenoit en la senestre
main vne espee toute sanglente. Et li premiers tenoit
en la main destre vne grant crois tout sanglente, Mais
que chose fust a counoistre de qu'il fust la crois estoit.
Et li angeles secons tenoit en sa main destre trois claus
tous sanglens, Si qu'il li estoit avis ke li sans en
degoutast en-chore tous vermaus. Et li tiers angeles
tenoit en la main destre vne grant lanche dont li fiers
estoit tous sanglens, & la hanste estoit toute sanglente
ausi jusque par la ou li angeles le tenoit empoignie. Et
li quars angeles tenoit par devant le uiaire al home,
vne esponge toute droite, qui restoit autresi tainte de
sanc de l'un chief iusk'en l'autre. Et li quins angeles
tenoit en sa destre main vne maniere de corgie toute
sanglente qui sambloit estre faite de verges torses loies
ensamble. Et chascuns de ches .v. angeles tenoit en

Josephes draws
near, trembling,

weeps and
thanks God.

[* leaf 15, col. 3]
[¶ la vois dist]

He opens the
door of the ark,
and sees a man
(Christ, all red,

and five angels
in red,

each with six
wings as of fire,
and a bloody
sword in his left
hand,

and in his right
the first angel held
a bloody cross,
the second three
bloody nails,

the third a long
bloody lance,

the fourth a
sponge stained
with blood,

the fifth a bloody
scourge,

and each had a

roll, "These are the arms by which our Judge conquered death." The writing on Christ's forehead.

[* (di-*)disoient)
leaf 15, back]
His feet and
hands run blood.

How the Ark
seemed of
immense size.

[1 MS il ne]

[2 MS & la]
How Josephes
sees Christ
nailed to the
cross, and the
sponge put to
His chin,

and the lance
pierce His side,
and a stream of
blood and water
pour out; and the
Grail-Dish
under his feet,

and blood
dropping in and
filling it.

How Christ
seems as if He'd
fall from the
cross,
and Josephes
runs to the
door of the
Ark to catch
Him,

vn rolet, escriptes letres qui disoient: "Che sont les armes par quoi li iugieres qui chi est, uencui la mort & destruist." Et chil hom entour qui li angele estoient, si auoit escrit en mi le front en ebrieu de letres blanches: "En cheste samblanche uenrai iou iugier toutes choses au felon iour espoentable." Ensi di'soient les lettres. Et si estoit aus ke de ses pies & de ses mains couroit sangle[*u*]te roussee contreual, si que la terre en sambloit estre toute vernelle. Et si estoit aus a iosephe ke l'arche estoit bien a quatre doubles plus grans & plus lee k'e le ne soloit estre. Car li hom que il¹ veoit estoit dedens, & li .v. angele; si en fu si durement esbahis de la meruelle ke il veoit, ke il ne sauoit ke dire ne que faire. Anchois s'enclina vers terre, si commencha moult durement a penser. Ensi com il pensoit tous enclins, ²la vois le rapiela. Et il esgarda, si vit chel home crucefijé en la crois ke li angeles tenoit, & les cleus qu'il auoit veu tenir a l'autre angle vit es pies & es mains del home. & si uit ke l'espunge si estoit apoie au menton, & il sambloit moult bien home qui a chele eure fust en angoisse de mort. Apres esgarda iosephes, si vit ke la lance qu'il auoit veue en la main au tierch angele estoit fichie tres parmi le coste del home crucefijet. Si en degoutoit tout contreual la hanste vns ruisseles qui n'estoit ne tous sans ne toute iaue, & nepourquant il sambloit estre de sanc & d'iaue. Et desous les pies au cruchefis vit ichele escuele ke ioseph ses peres auoit fait aporter en l'arche. Si li estoit aus ke li sans des pies au crucefijé degontoit en chele escuele que ele estoit ia pres plaine, si sambloit a iosephe ke ele vausist verser, & ke li sans en deust espandre. Apres li estoit aus ke li hom voloit chaoir a terre. & que li doi brach li estoient ia escape des cleus si que li cors s'en uenoit a terre, la teste desous. Quant il vit chou, si nant courre auant pour lui redrechier. Et qu'nt il dut metre le premier pie dedens

l'arche, si vit les .v. angeles a tout lor espees en l'entree de l'uis. Si tendoient li troi encontre lui les pointes de lor espees, & li autre doi leuoient les lor en haut & faisoient samblant de lui ferir. Et il ne laissa onques pour chou qu'il ne vauist outre passer, tant desiroit a redrechier elhelui qui il crooit qui estoit ses diex et ses sauueres. Et *quant* il vaut metre l'autre pie dedens, si ne peut, anchois li couuiut arester. Car on le tenoit si forment deriere *par* les .ij. bras, ke il n'auoit pooir d'aler en auant. & il se regarda, si vit que doi angele le tenoient chascuns a vne main, & en l'autre main tenoit li vns vne ampule, & li autres .i. enchensier & vne boiste. Et ioseph ses peres, *quant* il le vit esgarder arriere si durement, si s'emeruilla moult de che ke il eut tant longement este al huis de l'arche sans plus faire & dire, & quel cose il pooit tant auoir esgarde. Lors se leua ioseph de la ou il estoit a orisons, si ala vers son fil. Et *quant* iosephe[s] le vit si pres de lui, si mist sa main encontre, & li commencha a crier : " Ha, biaus pere ioseph, ne touche pas a moi, ke tu ne me toilles la grant gloire ou ie sui. Car ie sui si ellumines des esperitueus demonstranches, que ie ne sui mais en terre." Quant ioseph oi cheste parole, si fu si angoisseus & si espris de ches meruelles veoir, ke il n'i garda onques deffense, anchois se laissa chaoir devant l'uis de l'arche a genous. Et il esgarla, si vit dedens l'arche .i. petit autel tout couvert de blans dras, & *par* desus tous les blans dras si i auoit .i. moult riche drap, & vermeil & moult biel autrestel comme samite. Desour che drap esgarda ioseph, si vit qu'il auoit .ijj. cleus tous degoutans de sane, & .i. fer de lanche tout sanglant a l'un des chies de l'autel, & a l'autre chief estoit l'escuele qu'il auoit aportee. Et en mi lieu del autel si auoit .i. moult riche vaissiel d'or en samblanche d'un hanap, & .i. couuercle deseure qui estoit d'or au'tresi. Ne le couuercle ne peut il mie veoir a

but three angels
point their
swords at him,
and the other
[* leaf 15, back,
col. 2]
two raise theirs
to strike.
He still tries to
enter,

but cannot,

for two angels
hold him by
the arms; and
one has a jar,
and the other a
censer and box.

Joseph wonders
at his son's
trance.

Josephes tells
him not to touch
him, as he is in
the spirit.

Joseph kneels
before the Ark,
and looks in,
and sees an
altar covered
with white
cloths, and
beneath a red
one like samite,
covering
three nails and
a lance-head,
all bloody,

and the Grail-
Dish,

[* leaf 15, back,
col. 3]

deliure, ne quanques il auoit desus. Car il estoit couuers d'un blanc drap ke on ne le pooit veoir ke par deuant. Et tout outre l'autel si vit vne main qui tenoit vne crois moult biele, toute vermelle. Mais chelui dont la mains estoit, ne vit il mie.¹ Et si uit deuant l'autel .ij. mains qui tenoient chierges. Mais il ne vit mie les cors dont les mains estoient. Endementiers ke il gardoit ensi laiens, si escouta, si oi l'uis d'une cambre m[oult du]rement flatir. & il tourne ses iex vers la cambre, si en uit issir .ij. angeles, dont li vns tenoit .i. orchuel tout plain d'iaue, & li autres tenoit .i. jetoir en sa main destre. Et apres ches .ij. en uenoient doi autre qui portoient en lor mains .ij. grans vaissiaus d'or autresteus *comme* .ij. bachins, & a lor caus² auoit .ij. touailles qui estoient de si grant biaute *comme* cheles qui onques hom morteus n'auoit baillies. Quant chil doi furent hors de la cambre, si en issirent troi autre apres qui portoient .iiij. encheniers d'or, en lumines de si riches pierres precienses qu'il sambloit de uoir ke il fuissent tout espris de fu ardent. Et en l'autre main tenoit chascuns d'*aus* vne boiste plaine d'enchenis, & de mierre, & de maintes autres precieuses espises qui rendoient laiens si douche odour & si grant suatum qu'il estoit tres bien auis ke la mai'sons en fust toute plaine. Apres en vit issir .j. autre, qui auoit letres el front escrites, & si disoient, 'ie sui apieles forche del tres haut signour.' Ichil portoit sour ses .ij. mains .i. drap autresi verdoiant *com* esmeraude, & sour che drap estoit mise la sainte escuele. En coste de chelui drap, & .i. angle deuers destre, en auoit .i. qui portoit vn teste, *com* ques si riches ne si biaus ne fu vens par iex de nul home terrien se chil meismes ne. Et deuers senestre en i auoit .i. qui portoit vne espee dont li poins estoit d'or, & li heudure d'argent. Et toute l'alumele estoit autresi vermeille *comme* vns rais

¹ Here an illustration, of a hand holding a cross; and below, three bloody nails, the Grail vessel, &c. ² L. *collum*, neck.

and above the
altar a hand
holding a red
cross,
and before the
altar two hands
holding candles.

He hears a door
open, and there
come out

two angels with
water and a
sprinkler;

two others with
two gold basins
and two towels,

three more with
three gold
censers,

and boxes full
of incense, and
most sweet
spices.

[* leaf 16]

Another angel
with letters on
his forehead,

carrying the
Grail-Dish;
another carrying
a head;

on the left
another angel
with a sword.

de fu en brases. Et *quant* chil troi estoient issu hors, si venoient deuant aus troi autre qui portoient trois chierges de toutes les couleurs que morteus langue porroit noumer. Apres esgardoit ioseph, si ueoit issir hors ihesu crist, en autrestel samblanche *com* il li apparut en la chartre ou il estoit enprisones, *quant* il fu issus del sepulcere, & en cors & en esperit, au iour de sa resurrection. En cheste samblanche le vit ioseph venir hors, fors tant seulement ke il auoit ore vestus tous les vestemens ke prestres doit uestir *quant* il veut faire le sacrement *nostre* signeur. Et li angeles primiers qui portoit le ietoir, puchoit en l'iaue, & si aloit ietant *par* desus les crestijens qui estoient laiens. Mais nus d'aus tous ne ueoit chelui qui l'iaue ietoit, fors que ioseph seulement & iosephes ses fiex; ichil doi le veoient tout apertement. Lors prist ioseph son fil par la main, & si li dist, "biaus fiex, eounois tu encore ne aperchois qui chist hom est, qni si biele maisnie maine en sa compaignie, & va si hounourement?" Et iosephe li dist: "par foi, biaus pere, ie sai de uoir ke ch'est chil de qui dauid dist el sautier en vn vers 'ke diex commande as angeles qu'il le gardent par tous les lieus ou il ira.' Ne nus hom ne porroit estre si seruis ne si honeres 'par angeles que il seulement.' A tant passa toute la compaignie *par* deuant aus, si alerent auirounant tout le palais dedens, & par tout leu il aloient ietoit li angeles l'iaue au ietoir. Et *quant* il venoient deuant l'arche, si n'i aloit nus d'aus qui n'enclinast a ihesu crist auant, & puis apres a l'arche. Et *quant* il orent auirounee toute la maison *par* dedens, si reuinrent tout deuant l'arche. Lors apicha *nostres* sires iosephe. Et iosephes li respondi: "Sire, vees chi *uostre* sergant tout apparilliet a *vostre* uolente faire." Et *nostre* sires li dist: "Ses tu ke cheste iane senefie, ke tu as veu espandre *par* chaiens? Che est netoiemens des lieus ou mauuais esperis a conuercer. Car cheste maisons a

Three other angels, with three coloured tapers; then Jesus,

clad in sacramental robes.

The angel sprinkles the people with holy water.

Joseph asks Josephes if he knows Christ.

He answers, yes.

[* leaf 16, col. 2]
The company of angels go all round the house

sprinkling holy water.

Christ calls Josephes

and tells him that the sprinkling of the water was to purify the

house, which had been the habitation of devils.

Christ explains how holy water purifies,

and tells Josephes that he is to receive the Sacrament,

[* leaf 16, col. 3]

and be made Sovrain Bishop of his new Christendom.

Christ takes Josephes by the hand and draws him to Him.

este tous iours habitacles des dyables, Si doit estre auant mondees & netoies ke mes seruiches i soit fais. Et nepourquant ele est toute mondee & espurgie des ke li sains esperis i descendri qui iou*i* enuoiai, mais ie l'ai arousee de cheste iaue por che que ie voel que tu faches autresi *par* tous les lieus ou mes nons doit estre apieles & mes seruiches fais." Et iosephes li dist : "sire, en quel maniere puet l'iaue espurgier si ele n'est auant espurgie?" "Tout autrestel beneichon, dist nostre sires, en l'iaue del purefijement comme en l'iaue del baptesme. Car tu i feras le signe de la grant raenchon, che est li signes de la crois sainte, & si diras ke che soit el non du pere & du fil & du saint esperit. Et qui aura creanche enterine en la forche de cheste beneichon, ja manuais esperis n'abitera en liu ou cheste iaue soit espadue. Car tous li peurs & la paine au dyable si est en oir le *coniurement* de la sainte trinite, & en neoir le signe de la sainte crois, par qui sa poestes fu destruite. Des ore mais voel ke tu rechoiues la hauteche ke ie t'ai promise a doner. Che est li sacremens de ma char & de mon sanc, & si le verra tous mes pules apertement. Car 'ie voel qu'il te soient tesmoing devant rois et devant contes, ke il ont veu la sainte enunetion ke ie t'ai mise sour toi *pour* toi establir souurain pasteur apres moi de mes nouuicles berbis, Ch'est souurain eueske de ma nouuicle crestiente. Et tout autresi *com* moyses mes loiaus sergans estoit meneres & conduisieres des fiex israel par la poeste que ie l'en auoie dounee, Tout autresi seras tu garderes de chest mien pule. Car il aprenderont de la toie bouche *comment* il me deuront seruir, & *comment* il tenront la nouiele loy, & garderont la creanche." Lors le prist nostres sires *par* la destre main, si le traist pres de lui, si ke tous li pules des crestiens qui laiens estoient virent apertement la samblanche de lui. Et si ueoient tout *comment* iosephes estoit en estant devant lui, et

comment il faisoit le signe sour lui de la crois. Et
 quant il eut este vne pieche devant lui, a tant es uous
que vns hom vint hors de l'arche tous kenus, si aportoit
sour son eol les plus riches uestemens, & les plus biaus
ke nus hom terriens eust onques veus ne baillies. Et
apres chelui issi vns autres qui estoit biaus a meruelle,
& de moult biel eage, si portoit en son poing vne croche,
& en l'autre vne mittre toute blanche, & la croche
estoit toute blanche ausi, & la hanste toute vernelle.
Quant chil doi furent venu hors, si uestirent iosephe
tous les uestemens; les sandales premierement, & puis
les autres choses qui conuientent a eueske. Et *quant il*
fu tous reuestus, si l'assirent en vne kaiere qui estoit
illuee, toute apparellie par la uolente nost're signour,
qui de toutes chose le voloit aaisier. Chele kaiere
estoit de si grant rikeche ke onques nus hom qui le *of great richness,*
ueist ne seit a dire certainete de quoi ele peust estre.
Et tout eil qui faisoient les riches oeures, dont il le *[leaf 16, back].*
uinrent puis yeoir maint, disoient ke en tout le monde
n'auoit maniere de si riche pirre¹ dont il n'eust en la
kaiere. Et ehe dient encore tout chil ki le voient.
Car ele ne fu onques puis ietee hors de la chite, anchois
fu tous iours tenue pour saintewaire puis ke iosephes
en fu partis. Ne onques puis hom ne s'i assist que n'en
fust leues tous mors, ou qui n'i mehaignast de son eors
anchois qu'il en fust leues. Et puis en auint il *moult*
biaus miracles quant la chites fu prise par vn roi des
sarrasins qui guerrioit la terre. Car, *quant il eut*
trouee la kaiere, & il le vit si riche, si dist ke il le
prisoit plus ke toute la chite, & dist qu'il l'emporteroit
en egypte dont il estoit rois, & si serroit dedens tous
les iours ke il porteroit coroune. Et *quant il l'en quida*
porter, si ne le peut onques nus hom remuer de son lieu
ou ele estoit. Et il dist ke toutes voies serroit il
dedens, puis ke il porter ne l'en pooit. Et maintenant

A grey-haired
man comes
out of the Ark
carrying rich
garments,

and a young one
with a crook and
mitre,

and they clothe
Iosephes in a
bishop's vest-
ments and set
him in a chair

still kept in the
city.

Of the subse-
quent miracle
wrought by the
Chair. How it
made a sacrile-
gious Saracen
king's eyes fly
out of his head.

¹ pierre, pierre, pere, pierre, pierrerie.—Burguy.

ke il s'i fu assis, si en prist nostre sires si grant uenianche que ambedoi li oel li uolerent hors de la teste. Ensi demoustra nostre sires que che n'estoit pas sieges a home mortel, se a cheli non pour qui il l'auoit apparillie. Et maintes autres uirtus i demoustra il, dont li contes ne parlera mie chi orendroit, Mais quant li lieus venra, & li tans. Quant iosephes fu assis en la kaiere, si uinrent tout li angele deuant lui, & nostre sires l'enoinst & sacra en chele maniere ke on doit eueske sacrer & enoindre, si ke tous li pules le vit apertement. Et chele onctions dont il fu enoins si fu prise en l'ampule ke li angeles portoit, qui le prist & traist a soi *par l'espaule* quant il vaut entrer dedens l'arche si *com* aues oi cha en arriere. Et de chele onction meisme furent enoint tout li roi deske la crestientes vint en engletere iusqu'a uter pandragon, qui fu peres le roi artu, de qui tout chil qui *content* les auentures ne seuent mie tres bien *pour* quoi il fu apieles pandragons 'en son sournon. Car che set on bien, ke il eut a non vters en baptesme. Mais l'estoire de chest liure lor dira cha en auant tout esclairiemment *pour* quoi il fu apieles ensi, & comment i chele unctions fu perdue quant il dut premierement estre eourones. Quant iosephes fu enoins & sacres ensi *com* vous aues oi, si li assist nostre sires la croche en la main & sa mitt[r]e en la teste, & si li mist el doit vn anel dont nus hom morteus ne porroit l'euure contrefaire, ne la forche de la pierre deuiser. Et quant il eut de toutes choses ensi atourne *com* vous aues oi, si l'apiela, & si li dist:

"Josephe, ie t'ai sacre & enoint a eueske si hautement ke tu as veu, & mes autres pules ke chi est. Or te dirai ke chist vestement senefient ke tu as vestus. Car nus ne les doit porter s'il ne fait chou ke la senefianche requiert. Chil sauler que tu as cauchies, senefie ke tu doit tes pies tenir si nes ke il ne voisent en nule oeuvre de malisse, mais en orison, et en pre-

How Christ
anooints and
consecrates
Josephes.

The holy oil is
put by the angel
into the Ark.

And all the
kings of Eng-
land till Uther
Pendragon,
Arthur's father,
were anointed
with it.

[* leaf 16, back,
col 2]

Christ puts a
ring on Jo-
sephes' finger.

Christ tells
Josephes the
meaning of
his episcopal
vestments.

His shoes to
keep his feet
from the paths
of evil.

chement, & en conseil douner as desconsillies. En tel maniere dois tu trauillier tes pies. Car ie voel que tu aies part en l'escripture qui dist : 'Li hom est boineu- Psalm i, 1, 2. reus qui ne vaut estre consenteres del conseil as felons, & qui ne uaut porter ses pies en la uoie par ou li pecheour & li desloial aloient, & qui ne sist mie en la kaiere de destruisement. Mais il mist sa uolente & sa poissanche toute a parfaire les commandemens de la loy nostre signour, & en cheste chose furent tout si pense, & par nuit & par iour.' En tel maniere doiuent aler ti pie. Car il ne doiuent ia faire nul pas sans pourfit. Apres te dirai des autres uestemens. Chil ke¹ tu as vestu desus ta cote, si senefie chaeste. Car ch'est The under garment means Chastity. vne virtus par qui l'ame quant ele depart del cors s'en ua blanche & nete, & si s'accorde a tous les biens de l'ame, che est, a toutes les virtus. Ensi dois tu pre- [* Leaf 16, back, col. 3] mierement chaaste dedens toi auoir, pour faire de li fondement as autres uirtus edefijer. Li autres uestemens desour chelui est autresi blans, & si senefie The upper means Virginity. virginitei. Et tout autresi com uirginites ne puet estre en nul lieu ke caaestes ne soit en sa compaignie, Tout autresi ne puet nus prestres ne ne doit uestir chelui desus ke il n'ait auant uestu chelui desous. Chil autres uestemens dont li chies est couuers, si The head-covering means Humility. senefie humelite, qui est contraire a orguel. Car Priests ought to walk humbly, not like the Pharisee in the Temple, orgieus veut tous iours aler fierement, teste leuee. Mais humilites va douchement, tout souef, le chief enclin. Autresi doit aler li prestres a grant humilite, le chief enclin. Non pas autresi com li pharisijens el temple quant il oroit, qui dist, 'biaus sire diex, ie te rench grases & merchis de che ke ie ne sui mie autresi desloiaus com sont mi autre voisins !' Mais ausi com li publicans qui n'osoit mie nis regarder vers le chiel, tel paour auoit il ke diex ne se courechast de che qu'il estoit si pechieres ; anchois estoit repuns loing de but like the Publican.

¹ Chel uestiment ke, MS Addit. 10,292, leaf 10, col. 1.

l'autel, & batoit son pis de son poing, & disoit,
 'Diex, sire, aies pitie de chest pecheour.' En tel
 maniere se doit contenir, qui veut acomplir les oeures
 d'umilite. Or te dirai ke chil apres senefie qui est tous
 vers, & si ne l' doit nus prestres vestir, ne lui ne chel
 autre desus, se il n'est eueskes. Et chil qui est si uers
 senefie souffrante, qui ia ne sera vencue, tous iours
 est verdoians, tous iours est en vne forche, ne nus ne
 ua encontre qui ele n'emport la victoire & l'onour. Car
 nus ne puet si bien vaincre son anemi comme par
 souffrir. Chil autres uestemens desus chestui, qui est
 si blans, senefie droiture. Car tout chil qui noelent
 droiture de sainte eglise garder loiaument maintienent
 droiture. Droiture est vne virtus de si grant haute che
 ke par li sont toutes choses tenues en lor droit point,
 ne ia nule fois ne se cangera, a chascun rendra chou
 qu'il ara deserui. Droiture ne dounre a nului pour
 amour, ne ne taut a nului pour haine. Ensi se doit
 mener qui uent maintenir d[r]oiture. Chil loijens qui
 te pent el brach senestre, si senefie abstinenche.¹ Car
 li cors doit estre loijes a abstinenche autresi com li bras
 est de chel loijen, & che est¹ vne des grans virtus d'estre
 en abstinenche en grant plente de bien, & cheste uirtus
 si est vns des membres de droiture. Et se tu ueus
 sauoir pour quoi chil loiens est plus el brach senestre
 ke el destre, Je le te dirai : pour ke la destre ne doit
 seruir se d'espandre non, ne la senestre se de retenir
 non. Or t'ai dit del loien del brach. Apres te dirai
 de chelui qui est entour le col, si senefie obediencie.
 Car autresi com li bues porte le gieu au gaaignour,
 autresi deues vous porter le gieu de nostre signour dame
 dieu, & deues estre obeissant a son commandement,
 autresi com li bues obeist au gaaignour pa[r] la forche
 du gieu. Chil daarrains uestemens qui est desus tous
 les autres, si senefie carite. Car ele est tout vermeille ;

The green garment means Suffering invincible.

The one above it means Justice or Righteousness.

[* leaf 17]
The qualities of Justice.

The band on the left arm means Abstinence.

Why is it on the left arm rather than the right?

The necklet means Obedience.
For we ought to bear the yoke like the ox.

The uppermost garment means Love, or Charity.

¹—¹ c'est, MS Addit. 10,292, leaf 10. col. 2, middle.

& qui a carite en soi, il est caus autresi *com* li carbous ardans est vermaus, & si est volentieus & curieus de tenir chier chou qu'il doit. Che est, d'amer dieu son signour de tout son cuer & de toute s'ame & de tout son pense, & apres d'amer son proisme autresi *com* soi meisme.¹ Charites met toutes choses en vn pris, & aime toutes choses ouniement, nule chose ne tient a estrange, autant aime la chose a son uoisin *comme* la soie.¹ Ensi vit, qui garder veut carite. Chil bastons ke tu tiens en ta main senefie .ij. choses, venianche & misericorde ; venianche, *pour* chou ke il est poignans par desous, & misericorde, *pour* chou qu'il est cour'bes par deseure. Car li chies deseure doit premierement apieler. Che est a dire, ke li eueskes doit tout auant apieler le pecheour, & semonre de *confession*, & mener tant *par* douches paroles ke il li ait fait son pechiet regehier a honeur de dieu & a honte del dyable. Et quant il a oint de ses douches paroles tant qu'il ait mene a misericorde, lors si le doit poindre du chief du baston desous. Che est a dire, ke *quant* li prestres a tant adouchie le pecheour ke il li a fait reconoistre son creatour & renoijer le dyable, lors si le doit poindre, car il li doit encargier le fais de la grant penitanche *par* quoi il soit poins & aguillounes pour espanir en tristeche chou k'il ara fourfait en ioie. Ensi siert li chies deseure d'apieler a misericorde, et chil desous sert de prendre venianche. Or te dirai ke senefie li a[n]jaus ke tu as en ton doit. Il senefie mariage. Car li eueskes est sacres, si est ioins a sainte eglise *par* mariage. Car, quant li eueskes est sacres, si est ioins a dieu, & des lors en auant la doit il garder saine & enferine *comme* sa loial espouse. Et la u il rechoit le mariage, ne le doit il *puis* werpir,² ne en prosperite ne en aduersite ; Ch'est a dire, ne en bien

The qualities of Charity.

The staff means Vengeance and Mercy.

[* leaf 17, col. 2]

Mercy, as it is crooked a-top ; the Bishop ought first to use gentle words

and then the sharp point of Repentance.

The Ring on his finger means Marriage, and the Bishop is married to Holy Church,

and must keep to her through good and bad

^{1—1} Car carite met toutes eoses en .I. point & aime toutes coses ouniement ; si aime autant les coses son uoisin *comme* la soie. MS Add. 10,292, leaf 10, col. 3, at top.

² puis ne le doit on deguerpir. MS Add. 10,292, leaf 10, col. 3.

and share her sorrows.

The horned hat means Confession.

[* leaf 17, col. 3]

Why there are two horns.
The first is Repentance ;
the second Satisfaction.

What Satisfaction is.

The head and two limbs of Confession.

ne en mal. Et se sainte eglise suessre tribulations ne mescheanches, il en doit estre parchouiers. Car l'ewangile dist¹ ke chil sont boineure qui soustienent les paines & les anuis pour droiture. En tel maniere se doit contenir qui veut estre loiaus espous en sainte eglise. Et qui autrement s'i contient, il n'est mie loiaus espous, mais auoutres, car il fause son mariage ke il deust loiaument garder. Apres, dois sauoir ke chil chapiaus cornus senefie qui est en ton chief. Il senefie confession, & pour chou est il blans ; car confessions est la plus blanche chose qui soit, & la plus nete. Car ia nus hom n'iert si ors de pechie, "ne si enuenimes, se il a vraie confession veut repairier, ke ele ne le fache tout blanch & tout net. Et ses tu pour quoi il i a .ij. cornes ? Pour chou qd'il i a .ij. membres en confession. Li premiers de ches .ij. membres est repentanche, & li autres est satisfasions. Repentanche est, quant vns vient au prouoire, & il li regehist son pechie, & le partist du tout si ke il n'i repaire plus. Ichil vient a repentanche, mais pour chou n'est il mie vrais *confes* ; Anchois li *confient* faire auant satisfaisions. Satisfaisions est, quant vns pechieres a son pechie recoumu, de faire la penitanche itele *com* li prestres li encarche, & de souffrir la paine de boin euer, de boine volente. Ensi pues entendre ke nus ne puet estre *confes* se il n'a confession le chief, & les deus membres. Li chies est de son pechie regehir. Li vns des membres est de tenir soi de pechie. Li autres est de mener a chief la penitanche encarchie. Ne ia nus hom ne sera urais *confes* pour ke il defaille en quel ke soit de ches trois. Et pour chou ke confessions [est] la plus haute chose qui soit, comme chele qui restore a vn caup tous les damages & toutes les piertes, pour chou est ele senefije par che chapiel qui est li plus haus de tous les uestemens. Or ies tu enoins & sacres, & ie t'ai douné

¹ MS repeats *car l'ewangile dist*.

l'ordene & la hauteche d'eueske, a mon pule ensegnier & confermer en ma [no]uiel[e]¹ loy. Et ie voel ke tu soies garde des ames d'aus, & quanque ie i perderai par defaute de toi, ie te demanderai tout, & a toi m'enprennerai au grant iour espoentable quant ie uenrai prendre venianehe & iustiche de tous les meffais, quant toutes les respoistailles des cuers seront descouvertes. Et se ie te truis loial sergant de chest petit pule nouiel dont ie te commandant les ames, ie te donrai a chent doubles grignour baillie, ensi com le ewangile le promet a chiaus ki laissent lor propriete pour amour de moi. Et pour chou te commaneh iou 'les ames, & si t'en fai pastour, ke ie ne voel ke il soit³ pourueres & despensiers de ches choses qui as cors besoigneront. Or, vien auant, & si feras le sacrement de ma char et de mon sanc, si ke tous² mes pules les verra apiertement."

Now that
Josephes is
consecrated,
he is to teach
and confirm
Christ's people,
guard their
souls, and be
accountable for
them at the
Awful Day.

His reward if he
is a loyal servant.

[* leaf 17, back]

CHAPTER X.

Josephes goes into the Ark and eelebrates the Sacrament. He uses only Christ's words of Consecration, and forthwith the bread and wine become flesh and blood (p. 90). Christ makes him divide the bread into three parts, which nevertheless appear, and are eaten by him, as one body, most sweet (p. 89-90). He receives the wine. The angels take the vessels out of the ark (p. 91). Christ tells the people he sends them his flesh and blood (p. 91). Joseph and his company reeeive the body of Christ, like a small child. Christ tells Josephes to celebrate the Sacrament daily, and how to ordain priests and bishops in every city (p. 92); and that Evalach's messengers are coming for him to expound the king's dream, and that he is to be of good courage, as he shall beat the false prophets (p. 92-3). How Josephes appoints his cousin-german Leucam to guard the Ark, as Treasurers do now Churches' treasures (p. 93).

A tant enmena nostre sires Iosephe iusc'a l'arche, si ke tous li pules le uit entrer dedens. Et si uirent

Josephes goes
into the Ark,

¹ nouele. MS Add. 10,292, leaf 10, back, col. 1.

² MS ke tu tous.

³ ? for 'tu sois.'

which grows
larger,
and celebrates
the Sacrament,

using only
Christ's words
at the Last
Supper,

and forthwith
the bread
becomes flesh,
and the wine
blood, as of a
child.

Christ tells
Josephes to
divide the bread
into three parts.
Josephes remon-
strates,
[* leaf 17, back,
col. 2]

but does it.

tout ke ele crut tant & eslargi, ke il estoient tout largement dedens, & veoient les angeles venir & aler par devant l'uis. Laiens fist iosephes le premier sacrement qui onques fust fais en chelui pule. Mais il l'ot moult tost accomplit. Car il n'i dist ke ches paroles seulement ke ihesus cris dist a ses disciples en la chaine,¹ Quant il lor dist, "tenes, si mangies, che est li miens cors qui pour vous & pour maintes gens sera liures a tourment." Et autresi lor dist il du vin, "tenes tout, & si buues; car che est li sans de le nouiele loy, li miens sans meismes qui pour vous sera espandus en remission des peechies." Ches paroles dist iosephes sour le pain ke il trouua tout aparilliet sour la platine du calice, ensi *com* li contes a dit la u il parla del autel qui estoit en l'arche. Et quant il les eut dites sour le pain & sour le vin qui el calisee estoit, si deuint tantost li pains chars & li vins sans. & lor vit iosephes tout apiertement ke il tenoit vn enfant, & li sanloit ke chil sans qui uenoit el calisee fust cheus del cors a l'enfant. Et quant il le uit ensi, si en fu moult durement esbahis, si ke il ne sauoit sous chiel ke il peust faire. Anchois se tint tous cois, & commencha moult angoisseusement a sousspirer du cuer & a plourer des iex, *pour* la grant paour ke il auoit. Lors li dist nostre sires : "Josephe, il te conuient desmenbrer chou ke tu tiens, si ke il i ait trois pieches." Et iosephe li respondi : "Ha, sire, aies pitie de *vostre* serf. Car mes cuers ne porroit souffrir a desmenbrer si biele figure." Et nostres sires li dist, "se tu ne fais mes commandemens, tu n'aras point de part en mon hyretage." Lors prist iosephes le cors, se mist la teste a vne part, & desseura del bu tout antresi legierement *comme* se la chars de l'enfant fust toute quite en tel maniere *com* on quist char ke on a oublie sour le fu. Apres chou, fist .ij. parties du remenant a

¹ Fr. *cène*, L. *coena*.

moult grant paour comme chil qui moult durement sous-piroit & plouroit. Ensi com il commencha a faire les parties, Si chairent tout li angele qui laiens estoient deuant l'autel a terre, & furent tout acoutes & a genous tant ke nostre sires dist a iosephe : " Quel chose atens tu ? rechoif chou qui est deuant toi, & si l'use, car che est tes sauuemens." Et iosephes se mist a genous, & bati son pis, & eria merchi, en plorant de tous ses pechies. Et quant il fu redrechies, si ne vi deuant soi sour la platine ke vne pieche a samblanche de pain, & si le prist, si le leua en haut. Et quant il eut rendu grases a son creatour, si ouuri la bouche & vaut metre dedens. Et il regarde, si uoit ke che restoit vns cors tous entiers. & quant il le vaut traire arriere, si ne paut, ains sentoit *c'on* li metoit tout dedens la bouche anchois qu'il le peust clore. Et quant il l'eut use, si li fu auis ke toutes les douchours & les suautumes ke on porroit nomer de langhe li fuissent entrees el cors. Apres rechut vne partie del saint boire saere qui estoit el calisce. Et quant il eut¹ che fait, si uit ke uns angeles prist la platine & le calisce, si les mist ambeus en la sainte escuele, l'un sour l'autre. Et sour chele platine si vit plusours pieches en samblanche de pain. Et quant li angeles eut prise l'escuele, si vint vns autres, si leua la platine en haut & che qui estoit sus auoec, si l'enportoit entre ses .ij. mains *hors de l'arche. & li tiers angeles prist le calisce, si le porta apres chelui en autrestel maniere. et chil qui portoit la sainte escuele, fu tous li daarrains. Et quant il furent hors de l'arche tout troi, si ke tout li pules les veoit, si parla vne vois qui dist : " Mes petis pules nouielement tenes² de l'esperitel naissenche, ie t'enuoi ton sauvement. Che est mes cors qui pour toi souffri corporel naissenche & corporel mort. Or garde dont ke tu aies vraie creanche

The angels all
kneel down.

Christ tells
Josephes to
receive what is
before him :

he takes the
bread,

and on putting
it into his mouth
finds it one body,

sweeter than can
be told by tongue
of man.

Josephes receives
the wine.

An angel puts
the plate and
cup into the
Grail-Dish.
[* leaf 17, back,
col. 3]
Another carries
them out of the
Ark.

Christ tells the
people that he
sends them
their salvation,
His body and
blood,

¹ MS repeats *Et quant il eut.*

² nes. MS-Add. 10,292, leaf 11, col. 1.

and that they who receive it worthily shall be saved, and they who receive it unworthily, damned.

Joseph and his company receive the Saerament.

Each thinks a child has gone into his mouth.

The angels re-
place the vessels
in the Ark.

[* leaf 19]

Christ tells Josephes to celebrate the Sa-
erament daily.

And directs him how to

ordain priests,
and bishops,
who shall have
the apostles'
power to bind
and loose,
[² MS sorront]

and tells him to make a bishop in every city,

and anoint them, and all converted kings, with the holy anointing.

Christ tells him that Evalach's messengers are at hand,

a une si haute chose recheuoir & vser. Car se tu crois parfitement ke che soit tes sauueres, dont le recheueras tu au perdurable sauueument de l'ame. Et se tu ne crois enterinement, tu le recheueras au perdurable dampnement del cors & de l'ame.¹ Car qui usera mon cors, et buuera mon sanc, & il n'en sera dignes, il mangera son destruiseument & buuera, ne nus n'en puet estre dignes se il n'est urais creans. Or garde donques ke tu le croies." Lors vint li angeles qui portoit la platine deuant ioseph. & ioseph s'agenoilla, si rechut, iointes mains, son sauueour, tout isnelement, & chascuns des autres autresi. Et si estoit a cascun auis quant on li metoit en la bouche la pieche en samblanche de pain, ke il veist entrer en sa bouche vn enfant tout en forme. Et quant il eurent tout eu del sacrement, si s'en retournerent li troi angele en l'arche, & misrent sour l'autel les vaissieus ke il portoient. Lors apiela nostres sires iosephe, & si li dist, " Josephe, ensi me seruiras chascun iour des ore en auant, & tu & tout chil ke tu establis a ordene de prouoire & d'eueske. Et se tu ordenes prouoire, tu li metras ta main sour le chief, & li feras le signe de la crois el non de la trinite. Mais a l'eueske sacrer conuient tout chou que iou ai fait sour toi. Car eueskes doit etre sour prouoire. Et tout chil qui a cheste hounour serront² establi, aront ausi grant pooir de loijer & de desloijer comme mi apostle eurent en terre. Desormais establis vn eueske en chascune chite ou mes nons sera recheus par ta parole. & si serra enoins de cheste sainte onction, & tout li roi qui par toi venront a ma creanche. Ore aproche l'eure ke li rois eualach laira le desuoiemment des ydoles, & se tournera a la creanche de la glorieuse trinite. Car li chivaler sont pries qui viennent querre ioseph pour lui chertefijer d'une grant meruelle ke ie li ai anuit movstree en auision. Or

¹ Illustration of Joseph and six others taking the sacrament.

oste ces¹ uestemens, si iras a lui entre toi & ioseph, & vous les feres certain de tout[es] les choses qu'il vous demandera. Et si ne soies pas esmaijet se vous vees venir encontre vous tous les boins elers de sa loy ; car tu les uainter as tous, Si que ia a tes paroles ne porront contrester. Et si te donrai si biele grasee es iex le roi eualach, ke tu li diras vne partie de che qu'il li serra a auenir par la foreche de mon esperit. Et tout chil qui mon esperit ont recheu, ou qui le recheueront, aront pooir de eachier hors les ma[uua]is esperis par tous les lieus ou il venront." A tant s'ala iosephes desnestir, si laissa tous les uestemens en l'arche sour l'autel. Apres apila i. sien cousin german qui estoit en chele compagnie, si estoit apieles leucans. Chelui establi iosephes a garder l'arche de iour & de nuit. & encore est ore a nos tans cheste coustume maintenue es hautes eglises. Car li vns garde tout le tresor del egli'se : si est apieles tresoriers. Ne onques a chel tans n'auoit este fait. Mais lors establi iosephes chelui leucam, ensi com vous aues oi de chelui, ne mie pour chou ke il fust ses cousins,² mais pour chou ke il se³ tenoit plus religieus ke nul des autres.²

and that he and Joseph are to go with them,

and not be afraid of the heathen clerks, as he shall overcome them,

and find grace in Evalach's eyes.

And all who receive the Holy Ghost shall be able to cast out evil spirits.

Josephes unrobes, and sets Leucam to watch the Ark night and day.

And this custom still exists in great churches which have a [• leaf 18, col. 2] Treasurer.

[³ MS 'fes' altered]

CHAPTER XI.

Joseph and his son go before the king. Evalach's doubts. A heathen clerk's objections to the doctrine of the Trinity (p. 94-5). Josephes answers,—Evalach shall be given up to his enemy for three days and nights (p. 95), and the heathen clerk is struck dumb and blind (p. 97). Evalach asks if he can escape (p. 98). Yes ; by believing in Christ (p. 98). All go to the heathen temple (p. 98). The devil in the image of Mars smashes all the images (p. 99). Evalach asks the devil why it has done this (—because

¹ MS cest.

²—² mais por ce qu'il estoit plus religieus que nus des autres. MS Add 10,292, leaf 11, col. 2, near foot.

Joseph's two angels compelled it—), and whether the clerk struck dumb and blind will recover, and whether he shall prevail against the Egyptians (p. 100). The devil confesses he knows nothing about it (p. 101).

The King's messenger comes.

Evalaeh asks Joseph to prove first, how the Trinity can be Unity;

2. of the Virgin's virginity;
3. of Christ's conception without carnal assemblage.
Joseph repeats his former proof (Ch. VI.).
A clerk objects,

that if all three are only one deity,

then each cannot be perfect God;

and if each has entire Godhead, then there are three Gods.

[* leaf 18, col. 3]

If the Holy Ghost is perfect

Atant vint li messages le roi, si dist a ioseph ke li rois le mandoit ke il alast a lui parler. Lors en alerent deuant lui entre ioseph & son fil, & quant il issirent hors du palais si firent sour aus le signe de la crois, & commanderent as autres ke il fuissent en orisons et en proieres pour le roi eualach, que diex, qui estoit auoiemens des desuoies, li dounast venir a la voie de uerite. Et quant il furent venu deuant le roi, si les commanda li rois a seoir, & si dist a ioseph qu'il li prouast che ke il auoit ier dit del pere & del fil & del saint esperit, comment il pooient estre trois personnes & vne seule deites; & comment la puchiele auoit enfante sans son puchelage malmetre; Et comment li fiex pooit estre concheus sans carnal conuine d'ome & de feme. Quant li rois eut che dit, si se drecha ioseph, & li dist iehele meisme raison que il li auoit dite a l'autre fois, & en chele meisme manieere¹ li prouua. Et quant il eut che dit, si se drecha vns clers. Chil estoit tenus a plus sages & a plus fondes de la loy. Chil parla encontre ioseph, & dist ke il ne disoit riens. Car se li peres & li fiex & li sains esperis n'auoient c'une deite, dont n'estoit mie cascuns d'aus trois par soi entiers diex ne parfaits. Et se il voloit dire ke li peres fust entiers diex & parfaits, dont n'i prendroit noient la persone du fil & du sains esperit. Et se eles auoient ambe deus cascune sa deite enterine, dont serroient chou trois deites, che ne porroit nus hom contredire raisnablement. Car nus hom qui che contredit, ne porroit apertement prouer ne metre en uoir, ke nule des trois personnes n'eust entiere deite en lui, ou nule des autres fust amenteue. Car la ou on dit ke li sains esperis est parfaits dies² &

¹ So in MS. ² diex, MS Addit. 10,292, leaf 11, col. 3.

entiers, ne [que¹] li troi n'ont c'une seule deite en lui ou
nule des autres, par chou moustre on que li vns vaut
autrestant comme li troi. Et se ch'est voirs ke li vns
vaille autrestant comme li troi, dont est il voirs que li
troi sont noiens en lieu ou li tiers est amenteus. Et
puis ke les .ij. personnes pierdent ensi lor forche par la
tierche, dont puet tous li mons veoir et counoistre
apiertement ke chascune de les trois n'a mie deite par-
faite ne entiere." Quant chil eut si durement parle
encontre la trinite, si fu ioseph moult esbahis de fauses
proeues ke chil li a auant traitez, si ne seit mie main-
tenant respondre a fauser² chou k'il auoit dit, car
nostre signour ne plot mie. Lors se drecha iosephes, &
si parla haut si ke de tous fu clerement ois, & si dist
au roi premierement: "Rois, esconte ke ie te dirai.
Che te mande par moi le diex de israel, li erieres de
toutes choses, & si dist a toi: 'Pour chou que tu as
amenes tes faus plaidors encontre ma creanche, pour
chou ai iou establi a prendre si grant venianche de ton
cors que tu cherras anchois que li tiers iours soit
passes en vne si grant mesauenture que tu ne quideras
que nule riens viuans te puisse garandir de perdere toute
terriene hauteche premierement, & ton cors apres.' Et
si prendra diex cheste iustiche de toi, pour chou que tu
ne veus rechenuoir la creanche de son glorieus non,
Anchois as despite & mise auers la demonstranche que
il te fist anuit de ses secrés & de ses miracles que il te
descouuri en auision. Pour chou te mande li diex des
crestijens par la bouche de son sergant qui parole a
toi, qu'il donra a ton anemi mortel gloire et honour &
essauchement sour toi trois iours & trois nuis. Car ta
for'che ne porra contrester, ne tes cors n'osera atendre
celui qui onkes forche ne peut auoir mais encontre toi,
ne mais de cheste fois qu'il t'a desconfit, par le treason
de tes conseillieurs qui se sont a lui tourne par les dons.

² sauser, MS Reg.; fausser, MS Addit. 10,292, lf 11, col. 3. at foot.

God and one,
surely the other
two are nobodies.

[¹ que, MS Add.]

And if the two
are nothing,
then each can-
not be perfect
God.

Joseph is con-
founded;

but Josephes
addresses Eva-
lach,

and tells him
that because he
has brought his
false plaidors
against His
truth He will
bring sore dis-
aster on him
within three
days.

And because he
has despised the
revelation of
God's secrets to
him in his dream,
God will give
his mortal enemy
power over him
for three days
and three nights.

[* leaf 18, back]

And to verify it
Josephes says,

that Tholomes,
King of Baby-
lon, has made
ready his forces
and will attack
Evalach,

and pursue him
and put him in
fear of death.

Josephes next
tells the object-
ing heathen
clerk,

[¹ MS ton]

that, as he has
blasphemed
God's creed
and dishonoured
His name,

[* leaf 18, back,
col. 2]
and has been
dumb and blind
in spiritual
knowledge,

God will strike
him dumb and
blind.

Ensi te mousterria li diex des crestiens ke nule creature ne puet durer qui n'est apparillie a son commandement. Ne ia ne recouerras la grant hauteche ke tu commenches a perdere, se par l'aide de chelui ne le requieres. Et se tu de cheste chose me tiens a mencoingeur, tu orras par tans teles nouieles par quoi tu porras sauoir que nostres sires m'a demoustre aucune chose de tes auentures. Et si saches bien de uoir, ke tholomes li fuitis, qui est rois de babyloines, a tout son effort apparelliet, & vient sour toi moult irement. Et si dist li rois des crestijens : ‘En la main au felon egyptien liuerrai iou le roi mescouneu, par chou ke il me fuit & mescounoist. Et chil qui tous iours a este fuitis, encachera chelui qui tous iours l'a cachie, & si le menra iuse'a paour de mort. Car ie li voel faire esprouuer ke ie seus sui li rois des rois & la forteche de tous les pules.’” Apres se tourna iosephes vers chelui qui auoit si durement parle encontre la trinite, & si li dist : “Escoute, tu qui as parle encontre la sainte creanche au dieu des crestijens. Or enten ke il te demande par la bouche de son¹ serf qui a toi parole. ‘Tu, fait il, qui ies ma creature, & qui en tous lieus deusses obeir a mon commandement, tu as ma creanche blasmee & mon non deshonre. Et pour chou ke ie voel ke tu saches ke tu as parle encontre chelui qui a pooir & sour toi & sour toutes choses autres, pour chou te ferai iou sentir uns desbatemens de ma iustiche terriene ; Si ke tu le soufferras, & li autre se castieront par toi. Car tu as en tous iours la terriene scienche, ne onques l'esperitel ne vausis counoistre, ne goute n'i pooies veoir ; et se tu en uaissises parler, tu n'en seus onques dire uoir. Et pour chou ke tu as este mus & awles en l'esperitel science, qui tu deusses eler veoir, & de qui tu deusses tenir toute la parole, pour chou te mousterrai iou ke la terriene scienche ne puet riens encontre l'esperitel. Car ie te taurai, voiant tous chiaus qui sont chaiens, la

terriene parole & la veue. Car mes esperis est de tel
forche, ke il fera les bien emparles a muir, & les cler
veans awlir ; si fera les mus bien parler, & les awles cler
veoir.”” Tantost ke ioseph[es] eut che dit, si perdi chil
la parole, & quant il vaut parler, si senti deuant sa
bouche vne main qui li lioit la langhe ; Mais il ne le
pooit veoir. Et il se drecha pour plus efforcher de
parler ; Mais si tost *com* il fu leues, Si ne vit nule
goute des ieux. Et quant il senti chou, si commencha
si durement a muir que on l'ooit tout clerement d'ausi
loing *com* on porroit traire vne saiete. Et si estoit ausi
a tous chiaus qui l'ooient, ke che fust vns toriaus. Et
quant li autre virent cheste meruelle, si en furent moult
courechiet, & coururent tout sus iosephe, si l'eussent
tout depechie a lor pooirs. Mais li rois eualach sailli
en pies, & prist vne espee toute nue, si iura la poissanche
jouis qu'il feroit tous chiaus destruire & liurer a mort
qui en lui meteroient la main. Car dont l'aroit il trai,
se il l'auoit mande en sa maison, & il ne le garandissoit.
Ensi leua le tumulte *par* la sale. & li rois apiela iosephe,
& li demanda qui il estoit. Et ioseph se traist auant,
si dist qu'il estoit ses fiex. Et li rois respondi ke moult
parloit bien, & qu'il estoit voir disans en maintes
choses. Apres li demanda comment il auoit tolue la
parole & la veue a chelui qui auoit parle encontre lui.
Et iosephes respondi qu'il ne l'en auoit rien tolu ;
Mais li diex des crestiens contre qui il auoit parle,
Ichil li auoit tolu & parole & veue. Car che estoit li
diex de qui la parole ne seroit ia fausee *pour* nului ;
Ensi *com* il commandoit, couuenoit toutes choses a
estre. “ Coument, dist eualach, est il dont voirs ke
tholomes li fuitis m'enmerra iusc'a paour de mort, &
ara sour moi pooir & forche .iij. iours & .iij. nuis ? ”
“ Chertes, dist iosephes, il est uoirs qu'il n'est nus hom
viuans *par* qui il puist estre fauses.” Et li rois li
demanda comment il pooit chou sauoir. “ Dont, n'as

The clerk be-
comes dumb

and blind.

The people are
angry and rush
at Josephes.Evalach seizes
a sword and
swears he'll put
to death all who
lay hands on
Josephes.He asks Josephes
who he is,and how he took
speech and sight
from his op-
ponent,
[* leaf 18, back,
col. 3]and whether it
is true that
Tholomes shall
put him in fear
of death, and
have power
over him three
days and three
nights.

tu oi, dist iosephes, que li esperis au dieu des crestijens est de si grant forche, ke il fait les mus parler & les awles veoir cler? Ch'est a dire, ke chil qui n'ont rien seu de clergie connistront toute la forche des escriptures par le grase de son saint esperit." "Par foi, dist li rois, s'il auient ensi com tu as chi conte, Je vauroie asses miex estre mors ke vis. Mais il n'est nule riens

Evalach cannot believe it,

but asks if he can escape it.

Yes, by receiving the belief of Jesus Christ,

not only in word, but in heart.

ke iou en peusse croire. Ne pour quant, si ai iou veu vne de tes paroles auenir." "Rois, dist iosephes, quant tu verras qu'il serra auenu, dont m'en croi." "Et en porrai iou, dist il, escaper?" "Chertes, dist il, oil, par vne seule chose." "Et quele sera ele?" dist li rois. "Je le te dirai, dist iosephes. Se tu rechois la creanche ihesu crist, que tu le croies parfitement, de quele eure que tu le rechoines, tu aras secours & de liuranche. Mais bien sachies de uoir, que ia pour chose

ke la bouche die, se li cuers n'i est, ne sera deliures. Car diex n'est pas hom qu'on puisse engingnier ne decheuoir par samblant; Anchiois est de si parfaite sapiense qu'il connoist tous les pensees des gens, & uoit parmi les cuers toutes les repostailles qui i sont." Lors li demanda li rois comment il estoit apieles. & li dist qu'il estoit apieles iosephes. Et li rois li redist: "Ore me di, iosephe, de che'lui qui a perdue la parole & la veue, se il reconuerra iamais." "Rois, dist iosephes, Ore le fai porter devant tous les diex ke tu aoures; et si orra[s] ke il te responderont et de sa garison & de ta bataille." Lors le fist porter el temple, si i ala il meismes, & iosephes, & ses peres. Et quant li prounoire de la loy l'eurent offert al autel appolin qui il apielent le dieu de sapiense, si demanderent al ymage qui estoit sour l'autel comment chil gariroit iamais. Mais onques tant ne seurent demander a chele ymage ke il onques en peussent parole traire. Et li rois vint auant, si li demanda qu'il li dist a quel fin il nenrooit de chesto guerre. Mais il n'en puet onques auoir respons ne ke

[* leaf 19]

The clerk struck dumb and blind
is taken to the
heathen temple,
to the image of
Apollo.

li autre. Et vns dyables qui estoit en l'ymage martis, ke il clament le dieu de bataille, commencha a crier : "Foles gens, ke ales vous atendant ? il a en nostre compagnie vn crestijen ki a si loie apolin *par le coniurement de ihesu crist son dieu*, qu'il n'a nul pooir de *vous respondre*. Ne ia nus diex en lieu ou il soit n'osera dounier respons, ne ne porra, puis ke il ara *coniure*." & maintenant que li dyables eut che dit, si commencha si durement a crier ke il fu ausi a tous chiaus qui estoient el temple qu'il fust en vn fu ardant. Ensi disoit, "ha, Josephe, eueske ihesu crist, laisse chou ester ke tu dis, car tu me fais ardoir, & ie m'enfuirai de si la u tu *commanderas*." Ensi erioit li dyables qui estoit en l'ymage martis *par le coniurement que iosephes li auoit fait*. Car il le destraingoit si durement, & tant le iusticha, ke il issi hors de l'ymage, &, uoiant tous chiaus qui estoient el temple, abati l'ymage a terre, & si le debrisa toute *par menues pieches*. Et quant il eut chou fait, si pris vn aigle d'or moult grant, qui estoit sour l'autel au *consel*, si en feri si durement l'ymage appolin en mi le *vis, ke il li pechoia le nes & le brach destre. Apres s'en ala *par toutes les ymages del temple*, si n'i remest onques ymage qui il ne ferist de chel aigle tant qu'il li pecheoit aucun des membres. De cheste chose furent les gens moult espoente qui estoient el temple ; Car il veoient les meruelles que ichele aigle faisoit, Mais il ne pooient veoir chelui qui la tenoit. Et ch'estoit la chose pour quoi il estoient plus espoente & plus esbahi. Lors apuela li rois Josephe, & si li demanda que che poot estre qui ensi depechoit ches ymages. & iosephes li respondi qu'il lalaist demander al autel martis. Et il j ala, si vaut sacrefier, mais josephes ne li laissa ; ains dist que s'il faisoit tel sacrefisse, il morroit de mort soubite. Et quant li rois eut demande respons a l'autel, Si dist li dyables qu'il n'osoit a lui parler pour

A devil in the image of Mars cries out that a Christian there has bound Apollo, so that he cannot speak.

The devil offers to go out, wherever Josephe's orders.

It goes out, knocks down the image of Mars, and breaks it in pieces ; then the devil hits the image of Apollo on the nose and breaks [* leaf 19, col. 2] it and its right arm ; and destroys the other images.

The people are dismayed.

Evalach asks Josephe who has broken the images.

Josephes tells him to ask at the altar of Mars. He does, and the devil says Josephes stops him.

iosephe. Et li rois li demanda s'il auoit si grant pooir sour les dieus. Et li dyables li dist que nus diex ne pooit parler deuant lui se il ne l'en dounoit congie. Et li rois pria iosephe que il li dounoit congie de parler. & iosephes li douna. Et li dyables dist au roi : "Rois, veus tu sauoir pour quoi il a si grant pooir ? Il a .ij. angeles auoee lui qui le conduisent & gardent par tous les lieus ou il va, si tient li vns vne espee toute nue, & li autres vne crois. Et li doi m'ont tenu en tel destroit par son commandement qu'il m'ont fait depechier toutes ches ymages ensi com tu vois. Ne iamais nus diex n'ara pooir de doner respons ou lieu ou chis hom soit, tel poeste li a done¹ ihesus cris ses diex." Apres li demanda li rois se chil qui auoit pierdu la parole & les iex reconuerroit iamais sante. Et li dyables li dist, "rois, se il garist, che ne sera mie par nostre uirtu ;²

The king asks
the devil whether
the man struck
dumb and blind
will recover.
The devil says,
'Not by my
power.'

[Corpus MS, leaf
197, col. 1]
I have none to
make him whole.'

Evalach asks,
"How shall I get
on if I fight the
Egyptians?"

"For that power haven not we³

Him hol to Maken In non degre ;

But helthe Aȝen to him Most gon

Be him that him it leide vppon ;

And elles but he wele him hele sende,

Be vs get he non In non Ende."

Thanne Axede him the king Anon tho

'Howgh Aȝens the Egipciens he scholde do ;

4

8

¹ MS dona. altered.

² The Royal MS xiv. E 3 continues—"Et nous n'en i poons point auoir : anchois conuenra ke chil le garisse par qui commandement il a eu le mal, ou se che non, il n'en garira iamais." Lors li demanda li "rois, 'a quel fin il uenroйт se il se combatoit as egyptiens.' Et li dyables dist, 'que il n'auoit nul pooir del dire tant com li hom dieu i serroit.' Et iosephes salliuant, & si li dist : "Je te conuir de par la forche de la sainte trinite, ke tu li dies noir." Et respondi li dyables, 'que il n'en sauuoit rien de che qu'il li estoit a auenir. Ne nus ne le puet sauoir, se par ihesu crist non.' An illustration follows, for the next chapter, of the messenger coming to Evalach.

³ The pages containing the English lines 1—492, are bound at the end of the Corpus MS, but there is a pencil foot-note saying that they belong to the commencement.

ȝif with hem heeld he Ony bataille,
 In what Manere it myhte him Availle.'
 Thanne the devel him Answerid ful sone,
 "þere-Offen Answere mown we ȝeven þe none :
 Tyl that goddis Man be Owt past,
 Of vs An Answere non thou hast."
 Thanne spak Josephes there Anon Ryht,
 "I Conionure the be the vertu of God Almyht,
 And be the myht Also Of the Trenite,
 That the sothe here thou schewe to me."
 And the devel him Answerid Agein
 "That he ne Cowde not In Certein ;
 Of thing that was to Come, he Cowde not telle,
 What Aventure so that him Euere befelle."

The Devil says,
 'We can't answer
 you till God's
 man has gone.'

12

16 Josephes conjures
 the devil to tell
 him the truth.

And the devil
 confesses that he
 knows nothing of
 things to come.

20

CHAPTER XII.

The invasion by Tholomes and the Egyptians of Evalach's land ; Evalach's summons to his vassals (p. 103) ; Josephes's counsel to him,—Josephes tells him his history, that he was a cobbler's son at Meaux, in France (p. 104), was sent to Rome as part of the hostage demanded by Augustus (p. 105), then on to Erl Felis of Sylie, whose son he slew (p. 106), and fled to Tholomes King of Babyloyne, for whom he conquered all the land of Sarras (p. 106-7), that therefore he must be humble, and remember God, as he will be three days and three nights in Tholomes's power (p. 107-8, 110) ; Evalach asks for the means of victory (p. 108-9) ; Josephes tacks a cross of red cloth on to his shield (p. 109), and tells him to look on it in his need, and pray to God, and he shall be saved (p. 110). Evalach marches to Tarabel and Valachim (p. 111). The Castle Valachim described (p. 112). Evalach's army enter a forest, and send out a spy (p. 113) ; they attack Tholomes, but lose men, and flee to Castle Comes (p. 114). Tholomes pursues (p. 114) ; while Evalach's men plunder his tents (p. 115). A spy next day tells Tholomes that Evalach is in Comes with a very few men (p. 116), and so Tholomes marches after him with half his force, leaving the other half with Vabus his steward to watch Castle Valachim (p. 117).

A messenger
comes to King
Evalach

with news

that Tholomes
has invaded his
land,

and wasted it up
to Castle Vala-
chim,

with 20,000 horse

and 40,000 foot,

and has sworn
that

he'll be crowned
King in Sarras.

Evalach is east
down in heart,

And In the mene while Of this talking
Cometh A messenger tho to the king,
And knelid to-forn him vppon kis kne :
“ Sire kyng, newe tydinges I bringe to þe” 4
That ben bothe Evel and perylous,
Of Tholomes king so dispetous ;
Into thi lond now Entred he Is,
And with him gret strengthe with-owten Mis ; 8
And Oriable thi Cite they han take,
And Abowtes In-virown thei don wrake,
That so the Contre distroied is be him
Into the Castel Of valachim. 12
For On hors-bak with him don Ride
Twenty thousand be his side,
And On foote Also there ben
Fourti thowsend Men harneysed Clen ;¹ 16
And ȝif that Castel he mown haue,
Nothing Of thi lond wil he save ;
Ne thens wil he non fote gon
Til they ben ȝolden Euerichon ; 20
[Fo]r that Is now the stre gest hold
[In] thi lond be Manye a fold.
And ȝit his Avow Made he there
(That Alle his Meyne gan it to here) 24
That Owt Of that Contre wold he not pas
Tyl he were Crowned king In sarras,—
Whiche that was the Chef Cite
Of king Eualach his lond, I telle the.— 28
And whanne the king herde him thus sein,
Sore he him Abaschte In Certein ;
And ȝit the more Abascht was he pleinli
For the wordis that Iosephes spak Openli, 32
‘ That thre dayes & thi Nyht
In his Enemyes daunger to be Owtricht,

¹ MS Reg. xiv E 3 reads ‘ a. xxx. mille homes a pie.’ [MS Add. ‘^Mxxx. chiualers, et a ^Nix. hommes a pie’: 90,000 in all.]

And that to the prikke Of deth he schold be browht ;'

And this Euere was In Eualache thowht ; 36

But for þat he was A man Of so gret prowesse,

He made non semblaunt Of non distresse,

But Aȝens herte he made good Chere,

but makes no
sign of distress.

[S]eenge Alle tho that there were,

40

[A]nd swor Anon be his Creunce,

He swears he'll
turn Tholomes
[leaf 197, col. 2]
out,

'That what so him Euere happede be chaunce,

ȝif At that sege he myhte him fynde,

He wold don him Remeve be som kynde.'

Anon his sonde he dide to sende

44

Ouer Al tho, Into Euerich ende,

and then sends to
all his vassals

To Alle tho that Of him took Ony fe,

48

'Anon with him that thei scholden be,

to meet him
at Castle Tarabel,

And On the Morwe to ben Gadering

52

Atte Castel Of Tarabe¹ with-owten Taryenge,'

That twenty Miles from sarras Is,

And fro valachim Sixtene, More ne Mis,

Where As Tholomes Atte Sege was.

Thus Abowten sent Eualach Into Everi plas ;

56

Thus Abowtes be his sel he sente,

every man able to
bear arms,

'That Eche man scholde don his Ente[n]te],

60

That weren weldy Armes to bere,

under pain of
losing his land.

Aȝens here Enemyes to fensen hem there.

64

And ho that Aȝens his Comandementis were,

As Evalach is
going to march,
Josephes tells him

What so he be that it doth there,

His lordschepe from him wil he take,

he doesn't know
what the end will
be.

And but Ryht A povre Man him Make.'

68

And On the Morwe the king gan to remeve,

And Iosephes to him Cam to taken his leve ;

"Sire kyng, hennes thou gynnest to Go,

But thow ne wost what forto do ;

For thou ne Art seker to Comen Agein,

But there forto dyen In Certein.

¹ MS Reg. 'tarabiel'; Add. 'carabel' (leaf 12, col. 3 at foot).

- God bids him But thus My God sente Onto the
Be me his Servauant, As thou myht se,
- remember whence ' That thou scholdest Remembren the wel
he sprang; Of whom thou Come Everydel, 72
- And of what Maner kynde & of lynage
Thow Art I-Come to this high parage.
But thou suppositst that noman it knowe ;
But I Can the tellen Al be Rowe. 76
- Be the grace Of my God Almyght
I schal the telle, I the A-plyght ;
For Conecil may þere non heled be
From him that Sit In Maieste. 80
- he was born in Thow were born In fravnee lond,
France, As the holi gost me doth vndirstond,
In A Old Cite Of fraunce, As I wene,
That Miaux is Called there bedene ; 84
- at Meaux, a poor
shoemaker's son. And there thow were A pore Mannes sone,
That to Maken schon was thanne his wone ;
And this Owghtest thow to knownen ful wel,
For thow it hast Sein this Everydel. 88
- For when Au- For whanne Augustus Cesar Emperour was
gustus was emperor, Of Rome xxxij ȝer ; In that plas
He wende king Of Alle kinges haue ben ;
And so it him thowhte that it was sen ; 92
- and Christ was born, But Crist of Marie was born
In his tyme, that I Rehersed beforne,
That tho king Of Alle kynges was
Thorwgh the world In Every plas. 96
- he feared he should lose his empire. And whanne here-Offen herde Augustus Cesar
Be hise Clerkis that weren bothe wis & war,
Thanne he gan to wexen Gretly In dowte
Lest Of his Empire to putten him Owte, 100
And that Al the Contre Of Rome Abowte,
To that lord scholden worschepen & dowte.
Thanne Niste he Not what forto don,
But Abowtes Al Rome he sente Anon ; 104

Thorwgh Owt Al that Contre
 Anon his Messengeres sente he,
 'That Euery man & womman Also
 To him A peny scholde ȝelden tho,
 As In Manere Of A knowelechinge,
 As In weye Of Soiettis to here kynge.

[lf 197, bk. col. 1]

And, bencheson¹ that Fraunce was thanne
 Of Another Maner kende Of Manne,

So he ordered all
folk to pay him a
penny as tribute.

108

To hem he sente In this Manere
 As, Sire, I the schal now tellen here :

An hundred knyghtes be trews Aftir he sente,
 And Aftir An hundred knyghtes dowgħtren presente,
 That Maidenis scholde ben Everichon,—

100 knights, and
100 knights'
daughters, vir-
gins,

117

And thus his Messages Gonne forth to gon,—
 And An hundred knave children Al In fere,
 Not passeng the Age thanne of fyve ȝere,
 But Rathere lasse thanne Ony More ;
 That time this was his Comaundement thore.

and 100 boys not
over five years
old.

120

And whanne these tydinges weren Comen Into fraunce, Then in every
 Mochel they Merveilled thanne Of this Chaunce ; 124 French city

And thanne Chosen they In Euery Cite
 Be lot, As that time here hap myhte be.
 So thanne it happed, As I telle now the,

lots were cast ;

That Owt Of Miaux that Cite,
 That tweyne Maydenes Chosen weren for sothe,
 And that An Erlis dowgħtren weren thei bothe
 Hos Name was Erl Of Siuayn,

128 and out of Meaux
were chosen two
maidens, the Earl
of Sivayn's
daughters,

That lord of Miaux was, & Of the Contre Certain. 132

And whanne the lot on hem þus gan falle,
 Thanne mosten thei forth nedis with Alle ;

And vpon the,² tho, fyl the tother lot,

and you, Evalach,

Where þou myhtest ben Excused not,

136

For thou were At the Age Of fyve ȝer,

And Also these Maidenis bothe briht & Cler ;

¹ 'be encheson,' by occasion, because.² 'thee' is often written 'the.' See l. 114, 140, 149, 157, &c.

and all three of
you were sent to
Rome.

That so wit these Maydenes forth were þou led,
As to-fore I haue here now to the Seid.

140

You were very
beautiful.

And whanne that to Rome ȝe weren I-Come,
The peple Abowtes ȝow Cam On A throme,
And ȝow gonne faste to beholde :
ȝe hadden tho Of Bewte so Manifolde.

144

At 20, both
maidenſ died.

And whanne thow were comen to twenty¹ ȝere,
Thanne bothe Maidenes deyden Ryht there ;
For the ton ne lyved After the tothir
But thre Monthes, It was non Othir.

148

Then Tiberius

Thanne Aftyr, the took Tiberius Sesar,
That Aftir Augustus was emperor thar,
And the hadde tho Ryht In gret Cherte,
And to An Erl the sente for thi bewte—
Erl Felys he hyghte Of Sylie,—
To him were thow lad In lie :

152

sent you to Earl
Felicis of Syria,

And whanne that thow to him were browht,
Ful mochel thow were Euere In his thowht,
For the ful dere to him he held ;
And After ful Evele didest thou him ȝeld.

156

who held you
dear.

For it befyl that vppon A day
His Eldest sone & thou wenten to play,
That so In Anger ȝe fillen tho bothe,
That there thow slowe his sone forsothe.
And whanne thou haddest thus him slo,

160

But you slew his
eldest son in a
quarrel,

Thanne to Tholones² gonne thou go,
That Of babiloyne thilke time king was,
And werre he held Aȝens Olifernus ;

164

and then went to
Tholomes of
Babilon,

For Olifernus king was riht tho with-outen d[owte]
There As now thow Art Of Al the Contre Abowte. 168
And Anon As thow to him were gon,
There A knyght he made the Anon ;
And so moehe love thanne he Caste to the,
That Amonge Al his Ost he ȝaf the powste ;

172

¹ MS Reg., 'xx.'; MS Add. 'xii.'

² MS Reg. 'tholome cerastre'; MS Add. 'tholomes ee iastre.'

And Aboven Alle Othere he ȝaf the powre,
 Ouer Alle his Ost to Gouernen there,
 For that thou were Of so gret prowesse
 Of Manhod, & ful Of hardinesse,
 So that On his Enemys Avenged he was,
 And hem distroiede In that plas.
 And thanne to the ȝaf he that lond,
 And there holich put it Into thin hond.

set you over all
his host, and, as
you beat his foes,

176

Now mytest [thou] knownen & vndyrstonde,
 That I knowe whennes & of what londe
 That thou were bothen bigeten & born,—
 Lik As I haue the Rehersed befor,—
 And from so gret povert to hy dignete ;
 Remembre the wel what I telle the ;
 And therfore the sente to sein be me
 The grete God of Al Cristiente,

put his land
wholly in your
care.

You see that I
know who you
are.

184

That Of thi self thou schost han Minde ;
 And thowgh þat vnder, þou hast men of gret kynde,
 And Moche peple In bataille þe Abowte,

188 And God has
therefore sent me
to remind

In herte scholdest thou not be prowte ;
 For thi lyges, they¹ nothing ben,
 But As A wardein hem to besen ;
 And therfore haue thou this In Mende,

192 you not to be
proud in heart,
[I thine. Fr. ele
n'est mie toie
lige; ne tu n'en
ies ke garde.]

196

For but As On Man thou Art Of kende,
 And As sone² deyen thou schal
 As the poorest Man doth Ouer-al ;

for you shall die
as soon as the
poorest;
[² MS Assone]

200

Therfore scholdest thou be powre & Mek,
 And vpon thi Creatour beleven Ek,
 That Into this world þe made forth go,
 For with-Owten him thou myht not do ;

and if you will
not take God as
your King, out of
your throne you
go.

204

And ȝif thou like not him for thi kyng to holde,
 Owt Of thi regne þou gost Ryht Mani-folde :
 For wel may he be Clepid A kyng,
 That Endeles lasteth euere his Reyneng ;
 This is Crist Godlis sone Of hevene,
 That Into þe Maide Alyhte be thaungelis stevene. 208

He shall put you
into your foes'
hands, and then
deliver you,

because you
refused to believe
his doctrine
shown to you in a
vision,

which I'll
explain when
you've broken
your idols, and
believe in God.'

[leaf 198, col. 1]
Evalach: 'You
said that if I'd
believe on you,
you'd give me
victory, and save
my soul.'

"So God will.

And if you don't
believe,

- For Alle Mennes hertes he doth knowe,
And Alle here thowghtes vpon A rowe ;
& þat the schal putten Into thin Enemyes hond,
And Aftir the deliueren, thou vndirstond ; 212
For that ther nys non lord neþer God but he
To whom Ony honour longeth to be.
Wherfore, as Only On god & Almynty,
Thow Owest him to worschepyn al Only ; 216
For bothe this torment & this Noysance
He the now sendeth, for his Creunce
Thow hast Refused, & Ek his lore
That he in Avicion hath schewed before." 220
- Thanne seide king Eualach Anon Agein,
" Maister Iosephes, I preie þe telle me plein
What that Avisioun was forto Mene,
That thou it woldest declaren me Clene." 224
" Certes," quod Iosephes, " nay how so befalle,
Tyl thow haue broken thy Mawnettis alle,
And that in theke high lord to hauen ful Creunce
That the May deliueren from Alle Noysaunce. 228
- And Alle lyveng thing enstablisched Is,
Wheche that þe heyst king is of blys."
" [B]e my Creance," quod Eualach tho,
" This Bataylle myn herte goth sore vnto ; 232
And bothe þoure fadyr & Ek ȝe
Of Riht good Conceyl behyghten me ;
ȝyf that I wolde On ȝow beleve,
ȝe seiden Ryht wel that I scholde preve 236
Be wheche victorie of myne Enemys to have,
And Aftir my deth my sowle to save."
" Certein, Sire," quod Iosephes tho,
" That Conceil I the ȝaf, & ȝit Mo, 240
ȝif thou wilt On him beleven stedfastly,
And him worschepen As Almynty.
And ȝif thou wilt not don As I the teche,
Be war lest god wele taken wreche ; 244

And but thow him worschepe As me þou seest,
In body & sowle distroyed thou beest
Of him that Of Alle thinges Is domes man ;
The helpen & socoure ful wel he Can."

you'll be de-
stroyed, body and
soul."

248

" Now Certein," quod this Eualach þe king,
" And ȝe wolden ȝeven me swich conseilling
That Of Myn Enemyes victorie to haue,
And therto my lif that he wolde save,—
On him Onliche I wolde beleve,¹
And Al my Creunce I wele Repreve."

'If you'll make
me beat my foes,
and God 'll save
my life,

252

Thanne spak Anon Iosephes to the kyng :
" Now herkeneth, Sire, to my talkyng.
Do bringe now thi scheld to-fore me,
And Another Maner thing schalt thou se."—
And whanne this scheld to-fore Iosephes was,
Anon he Comanded In that plas
A lytel pece thanne Of cloth so red
To-fore him be browht Into that sted.
And the kyng Anon with þat biddinge
A pece Of Red Silk he dyde him bringe,
And kutte there-offe two peces Anon
In the sihte of hem Echon,—
Eche pece A Fote of lengthe was,—

I'll certainly
believe on him.'

Josephes tells
Evalach to bring
his shield,

260

Wher-offen A Crois he made In that plas,
And tacked it vpon the kynges scheld,
Wherwith he Rod thanne Into þe feld.
And whanne thus he hadde don,
To kyng Eualach thanne spak he Anon :

and a bit of red
cloth.

264

" Syxt thow now this signe that I haue Mad ? "

" ȝe forsothe," thanne kyng Eualach Said.
" Certes," quod Iosephes,² " I telle it the,
What Manere Of Man so Evere he be,
And he wele stedfastli belevene On this,
Were he neuere in so moche sorwe Oþer distres,

268 Of this, Josephes
makes a cross,
tacks it on
Evalach's shield,

272

and tells him,

276

¹ MS beleuve.

² MS Iosep̄.

when he is in
great need to
pray to Christ,

begging Him, by
the sign of the
cross, to grant
him victory, and
time to believe;

[leaf 198, col. 2]

and then he shall
win.

The Cross shall
keep him from
death,

though Tholomes
shall imprison
him three days
and three nights.

Evalach promises

- That he ne schal Anon deliuered be
Of Alle Manere deseissee And Aduersite. 280
- And therfore, honoure thou this, I Charge the,
In worsche[pe] Of him that deyde On tre ;
And whanne that thou Art In gret Nede,
Loke Of helpe & socour that thow him bede, 284
- And that thow sey In this Manere
As I the Schal now Rehersen here,
'O thou god that deydest vpon the Crois,
Of me, Synnere, here thow my vois ; 288
- And On the signe Of this thow suffredest ded
Vpon the tre In thin Manhed,
So graunt me Of victorie the grace,
And to thi beleve therto hauen space, 292
- And that thy man that I Moot be
Er that this world departe from Me.'
And ȝif thow this fulliche wilt beleve,
Thanne A trewe man schalt þou me preve ; 296
- For thanne In bataille schalt thow not dye,
But bothe to geten Worschepe & victorie.
And now that thus I haue the told,
To gon to bataille thow myht be bold, 300
- For from deth thi waraunt this schal be,
And from Alle presonelementis, I telle it the.
ȝit not-withstonding, not forthan
That Tholomes, this Crwel Man, 304
- In distresse schal he putten the
Thre dayes and thre Niht Sekerle,
For so be me sente the to seye
That Mylthal god & verraye. 308
- And wete thow wel, ȝif thow beleve On this,
Thow Sehalt neuere thanne don Amys ;
For to the schal it ben Redempcioun,
And to the devel sorwe & distruecioun." 312
- Thanne seide he to Iosephes Agein
These wordes tho In Certein,

- "Iosephes, that thou woldest now preyen for me
 To kyng of Cristene In Eche degré,Josephes to turn
316
 Me to helpe, and Euere me to save;
 And trewly his Creunce wil I have,
 ȝif it be As now thow behotest Me,
 Trewe Cristen Man thanne wil I be,
 Of thyn hond to Rescyeven In this plas320 Christian if he
wins.
 ȝif Euere I Come Aȝen Into Sarras."
- And thanne An Old Serjaunt he gan to Calle,
 And there him Comaunded Amonges hem Alle,
 'The Cristene to kepen with ful gret honour,324 He orders the
Christians to be
held in honour.
 With-Owten Ony Angwysch Other labour;
 And that Iosephes haue his Comaundement,
 Of Alle Manere thinges wit good Entent.328
- Thanne took the kyng his leve Ryht there
 Of Iosephes & Of his Compenie In fere,
 With Ryht A gret Compenye Of knyghtes
 And Mochel Other peple tho Anon Ryhtes,332
 And Evene to the Cite Of Tarabel
 They token the Ryht weie Eueridel,
 And there Abod he fully vj dayes,
 As the Storie Of this book vs sayes.336
- And be the tyme the Sixe dayes were gon,¹
 So moche peple Of his Owne hadde he sein non,
 What Of So manic knyghtes & barown
 Hadde he not Sein At Anof In his town;340
 But be the tyme that heyghte dayes were gon,²
 Mochel peple to him Cam Anon.
 Thanne Owt Of Tarabel thei gonне Ride
 To-ward valachin At that same Tyde,
 Where that Tholomes beseged the Castel
 That kyng Eualach tho lovede ful wel,
 For him Self there-Offen Fowndur³ he was,
 And there it let Setten In that plas.348

¹ & quant uint au sietisme ior. MS Reg..² Au witisme iour mut li rois de tarabiel, moul̄ matin, a toutes ses os. MS Reg. leaf 20, col. 3.[³ Valachin ==
Evalach-in. See
p. 113, note, l. 11]

This castle is
very strong,

with a gate a
stone's throw
high,

over a river

an arrow-flight
broad.

[lf 198, bk. col. 1]

Only one other
little gate is there.

It was a pile of
great strength.

[* leaf 20, back]

- For it was On of the Strengest pyl
That Euere Man Sawgh in Ony Exyl ;
For it Myhte neuere I-wonnë be
But Only thorwgh Enfamyne, I telle it the. 352
- Where-vppon A ȝate on þat Castel was thore,
From the plein Erthe A stones Cast & More ;
And vndir wheche ȝate Ran there
Ryht A wondir dyspetous Ryvere ; 356
- And that Rever, As brod it was
As the schot Of An Arwe In eehe A plas,
So that ȝate Asailed ne Myhte not ben
Of hem with-Owte, As men Myht sen, 360
- But It were Only be An Navye,
Thane Coude that neuere hem stroye
For schot, And Cast Owt of that Castel,
It was devised so wondirly wel. 364
- And no Mo ȝat[es] weren there-vppon
Where that [Ma]n Mihte Owht owt gon,
But A litel g[ate] In A Corner
That there-vppon was devised ther. 368
- And Of plein Erthe to-forn þat gate was,
For two Chariettes to Meten On In þat plas,
The whiche but xxx pas was Of lengthe ;
For it was A pyl Of ful riht gret strengthe. 372
- But Alle the strengthis Of this to discryve,
It were to long, be my lyve ;¹

¹ MS Reg. xiv E 3, says—"Et li chastiaus en haut estoit auiroumes de moult riches murs tous quareles de marbre vert et vermel & bis & blane. Et se li mur seoient bien et haut, enor estoit la tours plus haut assise a quatre doubles. & si sooit sour vne roche * tele que onques si bien seans, ne si desfensaule, ne fu vene. Desour chele roche seoit la tours marbrine † si tres durement haute, ke on en veoit blanchoier les murs de baudas, & ondoier l'iae del vil, qui est en egypte ; † De tel forche estoit li chastiaus, & de tel biaute, ne ia si grant ehaut ne fesist en nul este, ke chil du chastel n'eussent iae douche & froide d'une fontaine, si courroit li ruissiaus en .i. plain moult

†—† MS Add.—si estoit si haut com en pooit ueoir l'eeue del nil, qui si est sit bele et rice, et cele aigue que ie vous di, courroit mult parfont en egypte.

Therfore to passen Over In schort Matere
 Of declareng Of this Castel I wile now here : 376
 And In this place king Eualach this Castel made
 For the strengest plot In þe world þat he hadde.

Now whanne kyng Eualachi thus Redy was,
 Forth Took he his Iorne In that plas,
 And Entrede Into A ful fair Forest ;
 Thus he Comandede bothe lest & Mest,
 And Comanded Alle his Men there Anon riht
 Hem Redy to Armen forto fyht, 384
 For he hadde Sent forth A spye
 In that Morwening thanne ful Erlye,
 To Aspien Tholomes & his Ost
 There that they lien with so gret bost.

And whanne the Spie Cam Agein,
 He tolde kyng Eualach thanne In certain
 'That In the Ost It was dyneng tyme,
 Fore it was ny noon, And passed þe pryme.'
 Thanne weren this Meyne Al Redy Anon,
 And Owt Of that Forest gonue they gon,
 And Entrede thanne In-to A gret valey.

Thanne whanne vppon the hil Comen they,
 They Syen Alle the Ost Of Tholome,
 How that they leyen In Al Manere degré ;
 And Also Al the Castel Of valachin
 Where that his Meyne weren with-In.

380 Eualach marches
 his men into a
 forest, and bids
 them arm.

384

388

Finding from a
 spy that Tho-
 lomes's host is at
 dinner,

392

Eualach ad-
 vances, and

396

comes in sight of
 Tholomes's army
 and of Castle
 Valachim.

400

biel qui estoit entre les murs del chastiel, & la tour ; si chaoit en chel plain par i. tuel de coiure qui cheoit en vne cuue de marbre, en quoi chil du chastiel prendoient iaque a lor besoignes. Chil plains en quoi l'iaue chaoit par le tuel, si estoit li abuu-roirs as cheuaus du chastel, si estoit tous paues de marbre, & clos enuiron bien le haut de deus coutes & demi, & desour tout l'autre pauement. Ensi estoit li chastiaus aaisies, & si richelement fermes com vous aues oi, tant qu'il ne doutoit nul home viuant par force d'assaut. Et pour chou l'auoit ferme li rois eualach que il n'auoit enques si forte pleche de terre veue. Et pour chou li auoit il mis non eualachin ; ke il voloit ke tout chil ki iamais le noumeroient, i ramenteussent le non de lui en ramembranche de che qu'il i auoit fait."

Tholomes's men
cry 'Treason!'
and arm.

But whanne this Ost Gan hem Aspye,
 "Tresown! tresown!" thei gonue to Crye;
 And Anon to Armes they ronne ful faste,
 For Of here lyves they weren Agaste; 404
 But fewe of hem there ne ben
 That they weren Redy Armed Clen,
 For Evere they hadden A supposenge
 That kyng Eualach wolde for Ony thinge 408
 That Sege Remeven zif he myhte;
 And that he it wolde don he susposid ful rihte.

Eualach's knights
attack them,

Thanne kyng Eualach his men In that tyde
 To-ward this Ost Faste gonue they Ride,— 412

More vigeryously neuere Reden Men
 Into non place thanne they diden then,—

but get their
horses slain by
Tholomes's men.

And Tholomes men that On foote were,
 Eualach his men here hors Slowen there; 416
 So thanne, bothe parties On foote thei be;
 There grete Manslawghtre Men Miht se,
 How that Eualache men Tholomes men slowe,
 For ther was Sorwe & grynteng of teth Inowe, 420
 So that Of bothe partyes ded there been

15,000 men are
killed.

Bet than Fiftene thowsend,¹ As men miht seen;
 And there manye Of his men lost Eualach:

Eualach and his
men flee to

And whanne this he sawgh, he torned his bak; 424
 Thanne he & his Meyne that On lyve were,
 Toward A Castel fledden tho there,
 Wheche Name Of that Castel was,

[lf 198, bk. col. 2]
Castle Coines,

IClepid was 'Comes'² In Every plas,— 428
 And thedir ful faste gommen they hye,
 He & his Meine ful Sekerlye;
 That from theke bataille no more it Nas
 But As twey Miles In that plas, 432
 So that Tholomes Chased him so faste
 That it wax nyght thanne Attë laste;

two miles off.
Tholomes pur-
sues them,

¹ The Royal MS says 'xv. milliers,' but the Additional only 'v. M.'

² MS Reg. 'laoines.'

- Whertherwgh Manye Of hise Men
 Loste this Tholome In the Chas then ; 436 and loses many
 For tho that fledden knewen ful wel
 The next weye to Comes Castel,
 Whertherwgh Eualach his men gotten socour' sone,
 And Tholome In that Chas lost Manione ; 440 in the chase.
 So that Tholomes, bencheson Of the Nyht,
 From that Chas departid Anon Ryht,
 And to his loggeng homward he wente.
- And whanne that he Cam þere present,
 There Al his harneis beleft þer was,
 It was Clene I-spoilled Owt of that plas
 Be the while Of Eualach men
 That¹ In the Castel of valachin weren then,
 That, whiles the bataille & þe Chas dyde laste,
 Eualach his men the harneys browht In faste ; 444 Moreover, on
 For they that In þe Castel were,
 With Tholomes men so fowhten þere,
 And put hem Alle to discomfiture
 That þere the harneys kepte þat Owre.
 And whanne this Tholomes Resorted Aȝen,
 And Alle his harneys dispoilled Clen,
 His tentis and his pavylons to-broke,
 And whanne this Tholome þer-onne gan loke,
 Ful mochel deseisse he took In herte
 For theke dispit, It was so smerte ; 452
 And thanne A gret Oth swor he there Anon,
 'That he scholde neuere from þat Castel gon,
 Thowgh he scholde lesen half his Meyne,
 Tyl that they wyt-hynne Enfamyned be.'
- And there Abod he Al that Nyht
 In sweche loggeng As he geten Mylt.
- And whanne the spring Of day was Comen,
 To him there Cam A spie Anon 456 and his tents and
 pavilions smasht.
- Next dawn
 460 Tholomes swears
 he'll never leave
 the castle till he's
 starved it out.
- 464
- 468

¹ MS Thhat.

- That him tolde tho newe tydinge,
At Of kyng Eualache beenge,
- a spy tells Tholomes that*
- “Syre Tholome,” seide this Spie tho,
“So good tydinges Cam neuere man vnto 472
As now Sire Tholomes Is Comenge to the,
But ȝif it thorwgh sinne distroied be.”
- “Now sey me, Bewfys,” quod Tholome,
“What maner Of tydinges mown tho be.” 476
- “Sire Tholome,” Seyde the spie Anon,
“Kyng Eualach Is Into A castel gon¹
But with A fewe Of his Meyne,
There schalt thou him hauen, Sire, sekerle, 480
- And thanne, Endled thi bataille it is ;
That I seye, it is trewe with-owten Mis.”
- “Sey me,” quod Tholomes, “thou belamy,
How knowest thou this so Certainly?” 484
- The spy saw Evalach enter the castle.*
- “For On him Only I hadde A spie
That sawh him entren þe Castel sekerlye ;
For At the ȝates so longe Abod he there,
Er he myht Entren In Oni Manere, 488
- The space Of Ryht A long Mile,
So Abod þerowte A gret while.”
- Quod Tholomes “In peine of thi lif lesinge
Loke thou bringe me non fals tydinge ;² 492
- [leaf 1, col. 1]*
- And yf thou do, with-Owten More
[Delay,³] deth schalt thou Suffren therfore.”
- “[Sir]e, ȝif it be not so As I hane the told,
[D]es-membre thou me, Sire, Manifold.” 496
- Tholomes resolves*
- Anon Tholomes his knyghtes gan calle,
And told hem what Aventure gan be-falle,
And how that Eualach In A Castel was
But with A litel Meine In that plas ; 500

¹ Il rois eualach est entre en ‘lacoine,’ MS Reg. MS Add.
‘lycone.’

² End of MS on the sheets misplaced.

³ The letters are quite invisible.

Wherfore to besegen that Castel he wolde be-gynne
 With half his Meyne, nefer more ne Mynne ;
 And the tother halvendel schold leven stille
 At valachin, for the drede Of More ille,
 That was him left to kepen there
 A litel bettere thanne they diden Ere.
 That so this Ordenaunce thus he Made,
 Where-Offen his Meyne weren ful glade.

to besiege Evalach
 with half his
 force, while the
 other half stays
 at Valachim,

504

Thanne his styward to Clepen gan he fonde,
 That hyghte vabus As I vndirstonde,
 And Comaundered him there Anon Ryht,
 'As that he was A gentyl knyht,
 The Remenaunt Of his Men to kepen stille,
 Lest that Ellis to hem Miht Comes som ille ;'
 "So schalt thou kepen there with the
 Of knyghtes and Seriauntes half my Mene."

508

under the com-
 mand of his
 steward Vabus.

Thanne his Steward vabus Anon
 His Comaunderement was Redy to don,
 And kept there Stille half his Meyne,
 As wel Footmen As Othere there to be ;
 And Tholomes the Remenaunt with him ladde
 Into that place As the Spie him baddle ;
 And So Rod he forth Al the Nyhte,
 For he wolde have ben Aforne day-lyhte
 At the Castel that hyht Comes,¹
 There he Supposid kyng Eualach was.

512

So Vabus re-
 mains with half
 the army,

516

and Tholomes
 with the other
 half marches all
 night for Comes.

520

¹ lacoine. MS Reg.

CHAPTER XIII.

Evalach sends out a spy to see after Tholomes, and the Valachin man reports success; Evalach is cheered up, and marches (p. 119). He meets the queen's messenger, reads her letter, and asks explanations (p. 120). The man says Josephes has told the queen of his defeat; another man comes and tells Evalach that Tholomes has besieged Comes (p. 121); Evalach goes towards Sarras; a host meets him, that of his brother-in-law Seraphe, who comes and greets him (p. 122), and says he is come to help him; Evalach's answer (p. 123); Seraphe's advice to Evalach to go to his city *Orkauz*. Evalach goes to *Orkauz*, and summons more knights (p. 124); he wants to go and fight Tholomes, but is counselled to wait (p. 125); he is besieged by Tholomes, and orders a sortie (p. 125); he gives the city in charge to an old knight, and attacks Tholomes successfully, for Tholomes's men had ridden all night (p. 126). Of Seraphe's deeds, and the pursuit of Tholomes's men to a narrow passage by a Rock of stone (p. 127), from the slaughter called *The Bloody Rock*; Tholomes comes to the rescue (p. 129), asks his men what is the matter, and encourages them (p. 130). Evalach halts his men, and puts them in four divisions: 1. *Seraphe*, 2. the *Steward*, 3. *Arehemedes* (p. 130), 4. *Evalach*. He charges *Jeconias* to guard the passage, and to keep the city too (p. 131). Tholomes ordains eight divisions, two against each one of Evalach's (p. 132). The fight begins. Number of men on each side (p. 132-3). Evalach's speech to his knights (p. 133-4). Seraphe's division fights; Evalach's feelings,—his prayer, and the result of it (p. 135). The dire slaughter (p. 136). Seraphe's deeds; his axe; and his appearance (p. 137). Tholomes calls up his second division (p. 138); Seraphe's men flee, but he fights on (p. 139); Evalach's Steward goes to his help, and resolves to slay King Tholomes (p. 140). Evalach's steward breaks Tholomes's line, and throws Tholomes to the ground (p. 141). The Steward is struck down by a knight; Evalach's nephew and Evalach go to the rescue (p. 142). Arehemedes drives in Tholomes's men (p. 143); but Evalach's Steward is cruelly beaten (p. 143); and killed by Tholomes (p. 144); Tholomes and Evalach fight; but Evalach cannot recover his Steward's body (p. 144). Tholomes rallies his men, who shoot poisoned arrows, and get the best of the fight (p. 145).

Now even we Alle Of Tholomes,
And that At this tyme Of him we ses;
And Of kyng Eualach let vs now speke,
That On his Enemyes wold him Awreke,

And that Into the Castel Of Come was gon
 Hym forto socoure from his Fon ;
 So that An Old Seriaunt he Callid Anon,
 And bad that he Anon Scholde gon
 Owt Of that Castel Riden, forto Aspie
 Where¹ that Tholomes were there Nye,
 Other to valachin Aȝen that he was gon
 With his Meyne thedir Euerichon.

Thanne this Seriaunt tho forth gan Ryde,
 And sewed Tholomes In that tyde
 Evene to valachin Castel tho,
 There As newe tydinges herde he Mo,
 'That the Meynie Of valachyn Castel
 Hadde born hem ful wondirly wel,

That In the tyme Of the chas
 Alle Tholomes harneis Itrised was.'
 And Anon To Eualach he Retorned Agein,
 And of these tydinges tolde him ful plein,
 And Of the pray his Men hadden take ;
 Where-of Eualach gret Ioye gan Make,
 And swoor thanne be his Creunce,
 'That, what so behapped him in Oni Chaunce,
 With him hond be hond wolde he fyhte,
 And vpon him to preven his Myhte ;
 That, ryht Anon As his men sembled were,
 From that Sege he scholde him Rere,
 That so hastely neuere kyng I-Rered was
 From non sege I non maner plas.'

Owt Of that Castel thanne gan he gon
 From thens thre Milȝs Ryht Anon,
 And with him sevene hundred knyghtes & seriauns
 That Alle worthy men weren & vaylauns ;
 And On foote Nyne hundred ther were²
 Of Ryht bolde men & hardy there ;

8

to find out where
Tholomes is.

12

The spy rides to
Valachium,

16

and hears how
the men there
have carrief off

[leaf 1, col. 2]

20 Tholomes's arms.
He reports this to
Eavalach,

24 who is greatly
rejoiced,
swears that

28

he'll make
Tholomes raise
the siege in no
time,

32

and at once
marches out with
700 horse

36

and 900 foot.

¹ Whether.

² et bien .x. et ix. chens de gent a piet. MS Reg.

So that from the Castel weren they gon
Fyve Miles¹ er that day Cam hem vpon. 40

And In the Mene while that thei thus gonne gon,
On A palfrey Cam prekyng A messengere Anon
Al² so Swiftly As the hors myht him bere ; 44
Kyng Eualach he sowhte Everi-where ;
And thanne with the kyng mette he Anon,
Thanne thus his Arende he gan to don :
“ Sire,” he seide, “ my lady the qweene gr[e]teth þe wel,
And thus the³ sente to seyne Eche del 48
As this lettre doth Spesephie,
Where-with sche bad me faste to hye.”
Anon king Eualach this lettres took,
And hem Radde, & not forsook, 52
And there In his lettre tho he radde
‘ That his Qweene On him faste gradde,
And, As Euere sche his Soiet myhte be,
Owt Of the Castel Of Come þat he wolde Te, 56
For Tholomes that Crwel kyng
There-Abowtes wil leyn his Seieng.’
And whanne this lettre thus he hadde rad,
To him forto Come the Messenger he bad, 60
& of these tydinges Abasseched was he,
How that this knowlechinge to hire myhte be ;
And to that Messenger he seide Anon
“ How wiste sche that I Into Comë was gon ? ” 64
“ Sire,” quod the Messenger witterly,
“ I ne Can not ȝow tellen Certeinly ;
But An Old Man In Sarras is there
That Of Certein thinges doth here lere, 68
That Maister Of Cristene Called Is he ;
A wondirful Man he semeth to be ;
And whanne sche hath with him spoke,
Sche wepeth As thou hire herte were broke ; 72

¹ bien .v. lieues. MS Reg.

² MS As. See ‘Also faste,’ l. 76, p. 121. But see l. 385,
p. 129; l. 542, p. 134. ³ they (? sche).

He is met by a messenger from his wife,

with letters

begging him

to leave Comes,
as Tholomes is
about to besiege
it.

Evalach can't understand how his wife knew he was in Comes.

*The old Christian Master told her, Sire,

- And thanne Cleped sche me forth Anon,
That this Message were sone don,
And that A palfrey I scholde be-stride
Also faste As I Myhte preken Other Ryde." 76
- and then she sent
me off to you.'
- Thanne kyng Eualach clepid his knyhtes Anone,
And there told hem Of this Merveil sone,
'That Iosephes Cowde tellen of his discomfiture
The wheche be-fil In that same Oure ; 80
- Evalach tells his
knights how
Iosephes knew all
that had hap-
pened.
- And that he his qweene these tydynges schold telle,
How that thike day it him befelle ;
And how Into the Castel Of Come he was fledde,
And tholomes Me to besegen In that stede.' 84 [leaf 1, bk. col. 1]
- A horseman from
Comes rides up
- And thus As they gommen forto talke,
Aftyr theke Rowte Cam A seriaunt walke,
Faste preking vpon A destre
Also hastely As he myhte Ryden there, 88
- and tells Evalach
- Prekyng with A bowe In his hond,—
And thus he seide, As I vndirstond,—
'And [they] be me Sente to ȝow gretyng
That in ȝoure Castel of Come ben dwellenge, 92
- to keep out of the
way of Tholomes,
who has just
besieged Comes.
- 'That ȝe scholden Governe ȝow wel & wysly,
And Owt Of Tholomes weye to kepen ȝow pleinly ;
For he is now At Comes Castel,
& hath besieged it now Every del, 96
- 96
- For he hopeth ȝow with-Inne to take,
And there ȝow to don bothe tene & wrake ;
And there with him Is half his Meyne ;
Al the Remnaunt, At valachin they be.'" 100
- Evalach tells his
knights
- And whanne king Eualach herd this word,
Thus thanne dide he be his Owne Aeord ;
There Cleped he bothe knyhtes & bachelere,
And told hem Of that Merveil there ; 104
- how Josephes
knows everything
that's said or
done,
- 'For there nas non thing Seid ne don
That theke Iosephes ne wiste it Anon,
For ther nas neuere tonge So Certein
That Of his dedis Cowde tellen it plein ;' 108

- and had foretold
all that's hap-
pened to them.
- “ And Alle thing As he to me gan telle,
What Aventure Me be-Felle ;
And now mown ȝe knowe the sothe here,
That Tholomes Come besegeth there, 112
Lik As my Qwene dide me to vndirstonde
Be A lettre I-wreten Of hire honde.”
- Evalach turns off
to Sarras,
- Thanne kyng Eualach torned his way
Streyht to Sarras that Ilke same day. 116
And whanne he with his Rowte hadde Riden two Mile,
His Meyne gan to beholden with-Inne A while,
They Sawen Comen Isswe Owt Of A forest
A fair Meyne, And Armed with the best, 120
What On hors And Of Footmen
Fowre thousand weren I-Rekened then.
And whanne this peple that gan Aspie,
To here lord they it tolde In hye ; 124
And whanne he that Meyne loked vppon,
His Meyne he Cemaunded to Armes Anon ;
And As king Eualach In Ordenaunce was there,
Owt of þe oþer Ost Cam On A destrer, 128
Also faste As the hors Myht Gon
Toward kyng Eualach he prekede Anon,
And vp his helm there he Caste,
And toward him Eualach prekid wel faste ; 132
And whanne that Eualach this knyht beheld
Bothe vndir his hehn & vndir his scheld,
Thanne was it his Owne wyyvës brothir
That of Men he lovede passing Al Othir,— 136
“ Sire Eualach, it was Certefied to me
That Al discomfyt scholdest thou be,
And that Tholomes, Of Babiloyne kyng,
Abowtes Come hath there leid Asegeng ; 140
Thus me sente to seine my soster þe qweene
That ful mochel sorwe hath, As I wene,
And preide me, for Alle loves that euere were
Be-twene soster And brothir dere, 144
- and falls in with
a body of 4000
men
- under the com-
mand of his
- brother-in-law
(Seraphé ,
- who, by his
Queen's en-reaty,

- ȝow to Avengen vpon ȝoure foon
Be Alle the power that I mylt don.
And this Is now my Comenge,
I sey ȝow, Sire, with-Owten lesynge,
That So As hastely As I Mylte Ride
To ȝow Am I Comen At this Tide ;
But it is better thanne I wende it hadde be,
For I wende In Come to han sein the." 148
- Thanne kyng Eualach him thanked sone
Of the grete kendenesse that he hadde done ;
But ȝit he him preide ful hertly,
'That he wolde Abyden him by
Fortho Avengen him Of his foon,
And til that his Iorne were doon ;'
" For there may no man fully knowe
What Frendes he hath In Ony Rowe,
But Euere At Nede A man May se
What men that welen his Frendës be ;
But he that doth In this gret nede
Me forto helpen hym so to spedē,
Me thinketh Amonges Al erthly thing
It is A trewe brotheris doyng ;
For ȝe knownen wel that I hane be
I-Chaced from places two Oþer thre,
Where-Offen I preie ȝow, In my gret nede,
Me to helpen with wit & dede,
And helpe to defenden ȝoure sostres lond
That I haue longe kept In Myn lond,
And Of My schame Avengëd to be,
Now goode brother I preye to the ;
And dowble Amendis I sehal ȝow Make,
Aftyr that the Angwisch that ȝe for my sake
Scholen soffren with-inne these viij dayes,
I sehal it ȝow ȝelden be Mani wayes ;
And ȝif Euere I Mowe rekeuere to sarras,
I sehal ȝow lyghly qwyten Er that ȝe pas,
- has come to help
Eualach.
- [leaf 1, bk. col. 2]
- 152
- Eualach thanks
Serapie, and
prays him
- 156
- to be a friend in
need,
- 160
- 164
- and help him
with wit and
deed,
- 168
- for which his
reward
- 172
- 176
- 180 shall be high.

And that In ȝowre howshold it schal be sene,
And Amonges Alle ȝoure baronage be-dene."

Seraphie advises
Evalach to go to
Orkauz,

" ȝe, I sehal ȝow tellen what ȝe scholen do,
To ȝowre Cite Of Arkanz scholen we go, 184

his strongest city,
and abide there
till all his men
join him.

And there we scholen Abiden A stownde
Tyl Mo Of ȝoure peple to ȝow Comen sownde ;
For it is the beste Cite Of ȝoure lond,
And best vitailled, As I vndirstond ; 188

And there ȝoure Meine Abyden scholen ȝe
Til that to ȝow Alle Comen they be,
And Also there scholen we sonnere knowe
Alle the tydinges vpon A rowe 192
Thanne And we weren At Sarras Cite :
Sire, this is best, As thinketh to Me."

So they all ride to
Orkauz.

Kyng Eualach held wel with this Conseille,
And to Orkauz they Reden with-Owten faille, 196
And Alle here Meine with hem wente
Into that Cyte there presente ;
But It was fer passed the Noon
Er they weren Entred Everichoon. 200

Evalach then
sends for his
barons,

Thanne kyng Eualach Abowtes gan sende
Aftyr his barowns Into Every Ende,
'That ho that howghte him Ony worldly honour
Scholde Comen to helpen him In that stour.' 204
And the Messengeres diden wel here Arende þat tyme ;

and next morning
17,000 of them
come to him.

For On the Morwe, Er it was pryme,
To Orkauz Comen Of the kynges Retenw
Ful xvij thowsend, As I telle it ȝow,
What On hors-bak and On foote,
So manie þer were wel I woote,
With-Owten tho that king Eualach hadde,
And with-owten þo that Seraphie with him ladde. 212

[leaf 2, col. 1]
Evalach wants to
march against
Tholomes at once,

And whanne that kyng Eualach this Meine hadde,
Thaune was he bothe Ioyful And Gladde,
And thanne to Come he Coveyted Forto gon,
There forto han Met with Tholome Anon 216

Thanne to him Answerid his knythes sone,
 "It were non wisdom þit thedir forto gone,
 For to Meten with kyng Tholome,
 Sire, tyl that thou haue here more Meyne ; 220
 But let vs here Abyde thre dayes Or fowre,
 And be that tyme Getest thou More socowre ;
 And thus tyl thou thi power have,
 With him Mihtest þou not fyghten, And be save." 224
 And so be the Conseil Of his barouns Certein
 Anon to that Cite he tornede Agein.

And be the tyme that it was lyht Of day,
 "Treson ! treson !" thei gonnen Crien in fay.
 Thanne wente the kyng In-to the towr An hy,
 And there sawgh he Tholomes host pleinly ;
 And Anon, "As Armez" they gonnen to Crie,
 That Every man to harneys wente hastelye.
 And whanne he say that þe Cite beseged was
 Ouerall Abowtes In Euerich A plas,
 Mochel was the Mone that there he Made,
 And Also gret Anger & thowht he hade 236
 For his Men that to him scholden gon,
 Lest they were taken there Euerichon
 Presoneress with hem that weren with-Owte ;
 And here-Offen Eualach hadde gret dowte. 240
 Thanne kyng Eualach Comanded Anon
 His Men to Armure thanne Euerichon,
 'And that Owt Of that Cite they scholden go
 Also vigorowsly As Evere Men Myhten do,
 That Neuere so vigerous issw Myhte be
 Nevere Owt Of Castel ne Of Cite.'

Thanne Clepid he forth An Old knyght there
 That to him was bothe ful leef & dere,
 And ȝaf him charge with that Cite
 'It wisly to kepen In Alle degré,
 That aftyr whanne he were Owt gon,
 And with him his Meine Everichon,

220

but is persuaded
to wait till more
help arrives.

224

By daylight

228

Tholomes's host
is seen.232 Evalach's men
arm,

236

240

and he orders
them to sally out
on the foe.248 He puts an old
knight in charge
of the city.

252

That no Man In thedir scholde Entren Agein—
 Were it Erl, knyht, baroun, Other sweyn,—
 For non kende ne for non Entent,
 But ȝif it be thorwgh myn Comandement.' 256

Evalach's horse,

And thus thanne Owt gonue they pase
 Owt Of that Cyte A ful wilde Rase,—
 For so wilde Rasyng was neuere lyown
 As they thanne Isswed Owt of that town,— 260
 So that to-Fore Owt Of that town wente

led by Seraphe
and him,

Seraphe and the kyng presente,
 The wheeche the ferste bataille hadde, 264

rush on Tholo-
mes's men

And On Tholomes Men ful lowde thei gradde,,
 And vpon hem they gonnen so faste to Ride
 For with hem was non Abide Abyde ; [sic]
 But with speris faste to-gederis they schoke,
 That scheldes & hawberkis Al to-broke, 268

and rout them,

That they fillen down In the feld,
 So wel they Gonue there hem beweld ;
 And Also here highe hors that here sadeles bere,
 Down On the grownde weren throwe þere ; 272
 So that thanne king Tholomes Men

(though they
made sure of
victory)

The wers hadden, Er they wenten then.
 For whanne they Comen Owt of þat Cite
 Swich A gret And lusty Meyne,— 276

For they not wist that be the Fourthe del
 Hadde not there ben, they supposed wel,—
 Where-Offe Abascht wondir sore they were
 Of that Rowte that isswede there, 280

And the surere they wende han be ful sckerly,
 For twies discomfited him hadden they.

[leaf 2, col. 2]

But there, At the Ferste Assemble,
 Mochel peple lost this kyng Tholome : 284

as they had ridden
all night, and
taken no rest.

Ful al the Nyht to-Fore I-Reden they hadde,
 And Non Resti: non Of hem Nadde,
 Where[with] alle distempred they were,
 And that was Sene vpon hem there. 288

And Eualach Men Alle Restē took,
 For Alle Nyht they slepten, & not ne wook ;
 Wherfore On hem It was tho Sene,
 For they weren bothe fers and kene.

292

Mani Merveilles wrowthen Eualache Men ;
 But As for On Man, he dyde sweche ten ;
 For was there neuere Man Of his Old Age
 That half so ful was tho Of Corage.

296

And Also was Sire Seraphē,
 That A worthi werour hath Euere be ;
 For he there bar him so wel that day,
 That so Moche worschepe he bar Away,
 That Of his lyve, In Alle his dayes,
 So Mochel worschepe men Of him sayes ;
 And Also Aftir whanne he was ded,
 Of him Men bothē spoken & Red.

304

But Mochel deseisse suffrede Tholomes Men,—
 And ȝit, Aȝens Eualache On Man hadden thei ten,—
 So that they Tornede here bak Anon,

Though Tholomes's men are
 10 to 1 against
 Eualach's, they
 flee.

303

And from hem ward faste gon to gon ;
 Thanne Sewede faste Euelach the kyng,
 And so dyde Seraphe In that Chasing ;
 And there they Sewed hem thanne so faste
 Into A ful streit passage Atte laste,

Evalach and
 Seraphe pursue
 them

312 to a narrow
passage

Whiche was An hy Roche Of ston,
 The moste perilous þat man Mihte bi gon :—
 For the Roche In him self was so hy,
 More than fowre bowschote trewely,

by a rock

316 4-bowshots' high,

And Into the Ryht side it laste Evene ryght
 Down to the water Of Orkauz, I the plyht ;
 And the lefte partie it Ran Evene west,
 Into Babyloigne that Riuere wente ful prest.

320

And [by] Alle that Roche passage was non
 But On, that ful streit was there-vppon,
 Whiche was non largere In non wise
 Thanne As ten Men, As I Cowde devise,

through which
 only 10 men could
 pass abreast.

324

- There Afront myht passen therby,
So streyt was that passage trewly ;—
And Into that passage the men Of Eualach
Sewed tholomes Men that Torned the bak; 328
- Here so much blood is shed*
- that the rock is stained red, and is still called 'The Rock of Blood.'
- And there was sched so mochel blood
That On bothe Sydes it Ran Into the flood,
And so Mochel blood vppon that Roche lay
That ȝit the Colour is sene Into this day, 332
- And for slawhtre Of peple þere so manifold
'The Roche Of blood' Into this day is told ;
For At that Entre they fowhten so sore
That men weren there slain Mani A score ; 336
- And As they mihte, they biden that stour
Til that hem Cam Ony more socour,
So that the grettene partie weren forth paste
Thorw gret distresse Atte laste ; 340
- So that Mochel peple was there slain
Of bothe parties there In Certain.
And for that bataille þere so sore was Of distres,
"The blody Roche" Evere is cleped with-outen les. 344
- Two miles beyond this rock do Eualach's men chase Tholomes's.*
- And beþonde this Chas Chased thei were
Be-þonde that passage two milës there ;
Onhorsed weren Manie Of tholomes Men tho,
And faste On Foote there gonne they to go, 348
- And Eualache Men hem Sewede ful faste
On horsbak whiles that Chas wolde laste.
Thaune here Eyen vpe they Caste,
& sien there Tholome Comen Atte laste, 352
- But then they meet Tholomes [leaf 2, bk. col. 1] with the rest of his force.
And the battle begins anew.
- Now he begynneth bataille strong & hard ;
For he sente his Men there forth to-forn,
Weneng to him non of hem to han lorn,— 356
- For he wende that Of Men so gret plente
With-Inne the Cite Of Orkauz hadden not be.
And whanne Tholome his mes-men he sawh so fle,
And Also Men vn-Armed with him hadde he, 360

- | | |
|---|--|
| Anon Comanded he In hye, | |
| ‘The Armure Of the hurt men hastelye
Of hem to taken, and hem þer-with dyhte,
That they myhten ben Redy forto fyhte.’ | 364 |
| Thanne this Tholomes ferst gan owt Ryde
Afore Al the pres At that Tyde, | He rides out, |
| And Axede his men that fled tho were,
‘What Manere Of thing that thei sien there ;’ | and asks what
happened. |
| And they him Answerid tho sone Anon,
And tolde him Al how it gan gon, | 368 |
| ‘That In Orkauz they fownden Eualach king,
And there with him A gret gadering,’ | They tell him
that Eavalach
attackt them, |
| “That So Manie werours we wenden not han be
In Al his lond, Sire kyng, Certeinle ; | 372 |
| And there, At A ryht streit passage,
On thi men dide he mochel Damage, | 376 and slew many of
them, |
| For so Manie men ther ben ded
That no man kan nombre In þat sted.” | |
| “What, how goth this ?” thanne quod Tholome, | |
| “Is Eualach isswed owt Of that Cite ?” | 380 |
| “ <i>þe</i> sire,” quod they, “—be Owre lewte,
And that Ryht sone scholen <i>þe</i> se,— | |
| Prekyng vpon his destrer,
And with him Al his power ; | 384 |
| As ¹ so faste As he may hye,
Here he foleweth vs faste bye.” | [¹ ? Al : see p. 120,
note 2]
pursuing the rest. |
| And whanne Tholome herde Al this,
Fol sore Abaisched he was I-wys, | 388 |
| And his Meyne Comanded to stondyn stille,
For to herkenen what was tho his wille,— | Tholomes rallies
his men, |
| He preyde hem holy Alle in this degré
‘That Neuere non Of hem ne scholden fle, | |
| What Aventure that henge Ouer here hed,
Tyl that to-Forn hem they sien him ded.’ | 392 |
| “Sire,” quod they, “thanne were late to fle,
And thow to-forn vs slain there be.” | till they see him
dead. |

He will help
them,

let them be of
good heart.

Evalach,

seeing that Tho-
lomes's men hold
back,

tells his barons
that Tholomes is
near,

and they march
up to him.

[Leaf 2, bk. eot. 2]

Evalach divides
his force into
4 battalions,
under

1. Seraphe,

2. under the
Steward,

3. Archymedes,
(his nephew)

"Lordynges," quod Tholome, "I schal this day
ȝow helpen & Socoure what that I May ;
Not-withstonding myn hy parage,
And þerto two & thrytty winter of age, 400
ȝit stormes and batailles haue I seen
As Manye As somme that here now been ;
And therfore, As that ȝe loven ȝoure bodily honour,
So beth Of goode herte now In this stoure." 404

And whanne Eualach this gan to beholde,
He him bethowhte In Manifolde
What was the Cawse Of the Restreyneng
Of the Meyne of Tholomes the kyng. 408

Thanne thowhte he As A wis werrour
That Abyden hadde Mani An hard stour,
'That Sum gret Strengthe Of peple þere was
Aȝens him Comeng Into that plas.' 412

That king Eualach his barons dide Calle,
And hem tolle what Aventures myht befalle,
'And how that kyng Tholomes was there ny,
With Ryht a strong Meyne þere faste by.' 416

So thanne hol to gederis thanne wente they tho,
Tyl that they ny Tholomes Ost were Comen to :
Into tweyne bowe-drawltes lengthe,
So Fer Assembled Eualach & Al his strengthe. 420

And thanne there Eualach devised Anon
His Meyne Into fowre batailles to be don,
Of the wheche the ferste bataille be-took he
To that ful worthy werrour Sire Seraphe, 424

That So worthily hadde him ferst born,
Lyk As I haue ȝow rehersed here-beforn.
And his Steward, that An hardy man was,
The seconde bataille hadde In that plas ; 428

And to Anothir Old worthi werrour
þe thridde bataille he betook In that strowr,
Hos Name was Cleped Archymedes,
As I ȝow here telle with-Owten les ; 432

And him Self the Fourthe bataille hadde,
That In theke tyme so wel koundeed & ladde.

4. Evalach him-self.

And whanne thus his batailles diuysed weren Alle,

An Old knyht to him thanne gan he Calle,

436 Evalach then puts
an old knight,
Jeconias,

That was bothe ful trewe & hardy,

That Ieconyas was Cleped trewly ;

And to him thanne for riht gret trost

in charge of the
passage by the

The passage he be-tok, As nedis he most,

440 Rock of Blood, te

In keping it to deliuere to On Man,

So moche Of werre wel Cowde he than,

That non Of Tholomes men þere paste,

Ne non Other, for non haste.

And Also there Charged him he

That he scholde taken kepe to that Cite,

“For there-Inne I lefte but fewe Meyne

It forto kepen, As I telle the,—

stop Tholomes's
men from attack-
ing Oreauz.

Not passeng Of Men Six score

Be þe grete hundred, lasse ne more,—

And An Old knyht here wardein to be,

Sire Iekonyas, As I telle it the ;

448

And therfore that non passe be thin hond,

That Cyte to don Schame Oþer schond.”

That Iekonyas tho forth him wente,

His lordis Comaundement to don presente.

452

And whanne Tholome Al this beheld,

That Eualach Enbatailled him In the feeld,

Thanne Anon he Ordeyned viij batailles

Of his Meyne with-Owten Failles,

Of the wheche tweyn þe ferst Ordeyned were

Vppon the steward to Assemblen there ;

And the Secund bataille devised he

Vppon Eualachs Nevey forto be,—

The wheche hyht Archemedes

A worthy Man In stour & pres,

For the thridde bataille hadde he In honde

Of Eualach, As I vndirstonde ;—

456

Tholomes forms
his men into
8 battalions,

460

2 to attack Eva-
lach's Steward,

464 2 to attack
Archymedes,

468

1 (under himself) to attack Eualach,	And I my self In the vijthe ¹ bataille wil be Vppon Eualach that Is so fre ;	
1 to attack Seraphe, and	And the Rereward schal be the viijthe bataille, Vppon Seraphe with-Owten Faille,	472
2 to form a Reserve.	That worthy Conquerour Evere he was, Therfore he dred him In that plas.	
The armies engage,	And ȝit kepte Tholome to his Availles, In his Refresheng, twey batailles,	476
two of Tholomes's against each of Eualach's;	That vppon Eualach Scholden Come Aftyr that the gret storm were done.	
	And so to-gedere Faste they Ronne, And this storm tho they be-gonne,	480
10 men (that is, 3 & on-ȝ-tenth) of Tholomes's to Eualach's,	Vppon Ech of Eualache, bataylles two, And thus to-gedere they gonneng go.	
Eualach having 10,300 in each of his 4 battalions (= 41,200),	Thanne sawgh Tholomes In that plase That more Meyne Of his ther was	484
	That In that feld gan there gon, Ten Men of his Aȝens Eualache On.	
	Thus bothe batailles devised weren there In Maner As I ȝow haue Reherced Ere,	488
	Bothe On the ton Syde An vppon the tothir, So that vnder hem bothe was there fair fothir;	
	2 So that Eualach hadde in eche bataille, I wene, Ten thowsend and thre hundred men bedene,	492
	What On hors and Ek On Foote, So Manye he hadde I wel woote ;	

¹ The 5th, this should be ; and ‘vijthe’ in l. 471 should be 6th. See lines 476, 481, on Lonelich’s wrong arrangement of keeping two battalions for the Reserve. The French text does it better. “Et si dist ke les ij. premières assambleroient a la bataille ke li serourges eualach conduisoit, et les autres deus assambleroient a la bataille le senescal. Et les ij. comanda, ke eles assaimblaissent au neuen eualach qui anoit la tierche bataille. Et il dist, que il seroit en la sietieme bataille, et si assambleroit a eualach ; et le witisme bataille feroit l’ariere garde, si uenroit sour eus quant il aroient grant pieche souffert l’estour.”

²—² Si eut bien en chascune des batailles eualach ij. mil et ij. chens, que a pie, que a cheual. Et a chascune des tholomes en eut bien .v. mile, ou plus.

And In Eche Of Tholomes batailles were
 Sixtene thowsend, As it Reherseth here ;²
 And ȝit Manie Of his Men weren lost to-Fore
 At theke streite passage, As I tolde ȝow Ore.

and Tholomes
16,000 in each of
his 8 (== 128,000).

Now Eualach his knyhtes Calleth,
 Of what manere Aventure that him befallith ;
 He Clepeth forth lord, dwk, Erl, and bachelere,
 And Al his peple that was there :
 “Lo, sires !” he seide, “ worthi men ȝe be,
 And Mochel han knownen Of Chyvalre ;
 ȝonder Tholome hath Ten Aȝens Oure On,
 And [ȝit] hopen we Ryht wel to don,
 & therfore Of good Comfort let vs now be ;
 And thenketh what wrong he doth ȝow & me ;
 Into My lond to Entren with-Owten leve,
 Me thinketh he doth me gret Repreve ;
 Therfore, And ȝe ben goode men this day,
 Ful wel his Mede Qwyten me¹ May,
 And the victorie Of the bataille this day to have,
 And therto More worschepe thanne we conne krave ;
 & þerto the Egipcien neuere schal ȝow Abyde
 In bataylle, neþer In feld, At non Tyde.
 And this I preie ȝow Enterly,

That ȝe wolden strong & Myghty
 Tweyne the ferste schowres Oþer thire ;³
 And be that tyme here haste schal past be,
 And thanne fresch scholen ȝe be to fyght
 Whanne they han lost Al here Myht,
 And thus discomfite hem Schole we
 In this Manere, As ȝe mown Se.
 Now behold what worschepe it were
 Hem to discomfite In this Manere !

Eualach encour-
ages his knights :

500

504

‘Tho’ Tholomes
has ten against
our one, yet

508 as he has wronged
us,

be good men, and
we shall beat him.

512 [ȝ we]

The Egyptians
can’t stand
against you.

516

Bear their first
3 attacks; then
they’ll tire,

520

and we shall
discomfit them.

524

³ Je vous pri et requier que vous souffres moult au com-
 menchement; et si vous les poes souffrir .ij. caus ou trois,
 bien sachies vraiment ke ia si tost ne lor courres sus, com
 vous les verres d'autre maniere ke il n'aront este au com-
 menchier.—A.

- And beholdeth now, As þe Mown se,
What Meyne that he hath more thanne we. 528
- I not what I sehal sein More trewelye ;
þe knownen bothe worschepe & velonye ;
And therfore I Conceille ȝow Echon,
That for drede Of deth nothing ȝe don, 532
Fear not death or imprisonment!
- Nethir for presonement In no weye,
That ȝow Myht Torne to velonye,
Ne that Aftir be vs Oure Children reproved be,
Whanne Owt Of this world passed ben we." 536
- And whanne that he thus hadde told his tale,
He Sawgh twey batailles comen In A vale,
That weren Redy to the Assemblyng.
Anon Seraphe was ware Of þat thing, 540
- And Aȝens hem faste gan he to Ryde
As¹ so faste As the hors Myht gon þat tyde ;
And Owt he sprang As syr Offe brond,
With a boystous Tool In his hond, 544
- Tyl that Aproched they weren so Ner
As the Mowntaunce Of A bowedrawht þer.
To-gederis Faste tho they Ronne,
And there they newe game le-gome ; 548
- Eche, Other down there threw wel faste,
An Many On bothe sides to therthe were caste.
And Eualach kyng be-held Al this,
That In the Rere-warle was I-wis, 552
- And hadde ful gret Rowthe & pyte
That for him his brother distroied schold be,
Other be slayn, Other taken prisoner ;
Ful moehe Sorwe In herte hadde he ther, 556
- And with his herte he sighed wel sore,
And with his Eyen wepte he thore ;
Thanne his helm vp he Caste tho,
& bothe scheld & spere gan from him do, 560
- And down he Enclynede Of his destrere,
& In this Maner seide As ȝe mown here :

Two of Tholomes's battalions draw near.

Seraphe and

his men

attack them.

King Eualach fears for his

[leaf 3, col. 2]
brother-in-law's safety,

¹ ? Al. See note 2, p. 120; and I, 385, p. 129.

"Alas, that I so Cursed A kaytyf,
 That for me my broſer scholde leſen his lyf !
 Alas, how ſchold it I qwyten to the,
 Thowh my lyf thy gwerdon ſcholde be !
 For this kendenesse that þou dōſt for Me,
 I ne hadde neuere good to qwiten it to the ;
 Therfore it is ſeid ful trewelye

That In trewe herte was neuere trecherye.
 Now mote the kepen, Seraphe, Every-where,
 That Lord that I the Signe bere Of here !
 And ȝif he be verray god, As they tellen me,
 Into his Governaunce holich I betake the,
 Thy body from peryl & ſchame to kepen
 In Alle places where-so ȝe ben,
 And þat to þe heyst worschepe ȝow bringe,
 That Evere hadde Man On Erthe levyng."

Now beholde here and ſe
 How ful Of Merēy & Of pyte
 That is the bliſful king of hevene,
 How ſone he herde the Synful ſtevene !
 Lo ! for that ſo hertely he made his preiere,
 How ſone that the goode lord gan him here,
 And grauntid him Al his hol Entent ;
 The wheche was þere Anon ſene verement ;
 For Aftir tyme that Eualach hadde thus preid,—
 As that to-Fore ȝe han herd me Seid,—
 Aftirward, dureng that bataille,
 Alle Maner Of men that him gonue Asaille,
 To grownde wenten thei Everichon,
 And his Enemyes Of him hadde power non,
 Ne non dedly wownde þat day Cam him to,
 For Owht þat his Enemyes Cowden do ;
 For that day gat he So mochel worldly honour,
 That Alle þat him beheld In that stour
 Sien neuere ſwiche Another worldly man
 To smyten the ſtrokes that he smot than,

and curses himſelf for endanger-

564 ſing Seraphe's life.

568

He commits
Seraphe to the
God of the
Christians,

576 to keep his body
from peril,

and bring him to
high honour.

580 See how full of
mercy that King
of Heaven is !

584

For, after Eva-
lach's prayer to
him,

592 he enables Seraphe
to ground all his
foes,

596

and take no
deadly wound,

so that men say Seraphie has saved Eualach and his land.	So that they seide Al In fere, 'That Eualach were scomfyt ȝif he ne were, And bothe his worschepe & his lond That day hadde be Rest Owt Of his hond.'	600
Here how Seraphie fights.	But Go we now to the Ryhte weye, And herkene how Seraphie gan to pleye : Whanne the tweye batailles On him were set,	604
The two battalions think they'll take him:	They wenden han put him to gret thret, For so many speris broken there was, That It seemed to Alle þe in theke plas	608
they break a forest of spears about it,	That Al A forest hadle borsten In sunder, So hidous was the Noise, & so ful of wonder ; And whanne here speris thus to-broken were,	612
then pull out their swords, knives, and axes,	Here swerdis they pulden Owt Al in fere, Here knyves and here Gesarmes bothe, And grete Axes Also forsothe,	616
go against Seraphie,	And Othir wepenis Mani On Mo. And thus Aȝens Seraphie gonue they to go, There forto preven here Maistrye	616
[leaf 3, bk. col. 1] and make such slaughter	Vp-On Seraphie with-Owten lye ; That so gret Occision Of Men there was Ifeld to Grounde Annon In that plas	620
that the bodies look like a moun- tain of men, horses, and arms.	With the hydous wepenis that weren there, For so wondirful strokes were neuer sein Ere, What vpon helmes, & vpon scheldes,	624
God alone can describe the sight, [ȝ can]	And vpon hawberkes that floweren into feldes, So that it seemed there A gret Mownteyn Of hors & Men that there weren Slayn,	628
	And Of here wepenis that lyen hem by ; So wonderful sihte it was tho trewly	628
	That no tonge ne Myhte it thanue telle, But Only he that Alle thing gan ¹ spelle, Of whom that Cometh Alle Connenge	632
	From begynneng Into the Endenge.	632
	And now scholen ȝe heren More In Eche degré How that Aftir it fyl Of this Semble :	

Ful wondirfulli wel diden Seraphes Men	Seraphes men fought wonder-
Whanne Into that Semble they entred then ;	636 fully well,
But Of the prowesse and the worthi dede,	
Of the hardynesse And Of the Manhede	
That Seraphe dide with his Owne hond,	but he wrought
It is ful hard to Ony man forto vndirstond ;	640
And Of the Merveilles that be him wrowtht was,	such marvels as man never saw.
Weren neuere Of Man Sein In non plas ;	
For A gret Ax took he betwenen both his honde,	He had a big axe,
Where-with he wrowthte ful Mochel schonde,	644
Whiche that was trenaunt Scharpe & Merveillous,	
Riht A merveillous tool & an hidous,	a hideous tool,
And therto him self was A large Man,	and he was a big
With grete thydes As I discryven kan,	648 man,
And in the Scholdres bothe strong & large,	
Where-vpon he scholde beren his targe,	with strong shoulders,
With grete stepe ¹ Eyen In his hed Also,	
And strongliche boned he was therto,	652 and bones.
With smale handes And fyngres longe,	
And therto gret strengthe Euere Amonge ;	
So that A merveillous silt it was to se	
Him thus On horsbak, As thinketh Me,	656
And A good hors that him bar,	He rode a good horse; and when
Whanne Into that semble he prakid thar,	he charged into
So that he Ferde lik A man ful Of prowesse	bis foes,
Whanne that his scheld he threw down in that presse,	
And his hors bridel he fastened Ful wel,	661
And gan to sterin him with his Ax Of Stel,	
So that theke day ne Failed he nowlit	
That Allë tho to Grownde he browht	he felled all that stood in his way,
That to-forn him stoden In his weye,	664
Wherfore Of him they hadden gret Eye ;	
Somme, the hed from the body he smot ;	smiting off heads and arms,
Somme, the Armes ; somme þe scholdres, foot-hot ;	668

¹ There is no French for this word or line, to help to settle the meaning of this much-discusst 'stepe' (? prominent) eyes.

- cleaving men in twain,
slaying knights and foot-men,
so that yet his Manhood is talkt of.
Yet he (Seraphé) knew not
of the prowess that he did,
[leaf 3, bk. col. 2] or that it came from Evalach's prayer.
Evalach and his knights rejoice at Seraphé's deeds.
But Tholomes sends up his 2nd pair of battalions.
Seraphé bids his men await the attack.
- And somme the legges, And somme þe body On sondir,
And somme he so Claf As Strok Of thondir ;
And Manie hors Slowgh he ded In the feld,
And be him Many knyht ded vndir his scheld, 672
And Many A footman he slowh that stownde,
And Manie Of here hors he browhte to Grownde,
That so Manie Merveilles wrowhte he that day
That Into this tyme ȝit of him speken we May ; 676
Of his Manhod & his Chevalrye
It were I-nowgh An herowde to discrye,¹
But To him self It was vnknowenge
Of his Owne Merveillous werkynge, 680
For he supposed not withInne him selve
That he hadde the Myht Of ten Men Oper twelve ;
For þe prowesse that he dyde, ne knew he nowht.
Lo what for him he wrowht that him bowlt ! 684
And he thowht ful litel that be Eualache preyer
Was the prowesse that he hadde there,
The wheche was A man bothe Ioyful & Glad,
And Alle his knyghtes thanne beholden he bad 688
The prowesse Of this Seraphé,
And Of the Merveilles that did he,
And of the world he was the worthiest knyght
As that day tho semede be his fyght ; 692
For Tholomes Men he made to fle,
And of hem Slowgh ful gret plente.
And whanne Tholomes beheld this Cas,
And how þat his Men losten here plas, 696
Thanne gret sorwe & schame he hadde ;
Anon the secund bataille he gon forth badde.²
And whanne Seraphes Sawgh hem Comen Ny,
With hem he thowhte to Meten Sadly ; 700
Anon he seide to his knyghtēs bolde,
'That stedfaste to-Gederis seholde they hem holde ;

¹ MS. driserye, or dristrye, for 'descreye,' describe.² Si l'or envoia les autres iij. batailles.—A.

And that A good stert they scholden Abyde,
And leten hem Come vpon hem Ride.'

704

So that they Comen In gret haste A-down
Abowtes Seraphes Men In-virown,
And On hem broken they here lawnces faste,
And \exists it remeved not Seraphes Men til At þe laste ; 708
And here scheldes they leiden faste vpon,
And \exists it stooden they stille As Ony ston,
And rested hem stille In that place

They stand firm
as a stone,

Til they Sien the tyme whanne nede was ; 712
And thanne Atte the laste they torned Again,
So that Many A man was there slayn,
Where-Offen was gret $\hat{1}$ breth Of hors men,

then turn on their
foes, and slay
many.

But scars On Of Seraphes Aȝens of Tholomes ten, 716
The wheche that discomfited were,
And In that feeld lyen still there.

[$\hat{1}$ ðeth]

But Atte laste þe two fresch batailles
Seraphes Men ful sore Asaylles,
And strokes On hem leide ful sore,
So that they myht Suffren no More,
But torned here bak And gommen to fle,
And forsoken the grownd of Seraphë.

But at last
Seraphë's men

720
724

And whanne Seraphe gan this beholde,
Seraphe gan hem Ascrie Mani-folde ;

give way and flee.

\exists it Seraphe left not for than,
But Torned Aȝen As A worthi Man,
And his Ax in his hondys he bar,
And Manie Of hem þer-with slowghe thar ;
He to-Clef bothe habiriown & hawberk,
And Amonges hem Made A sory werk :

Here helmes he to-Clef A-two,
Here Scheldis he Alto-schatered Also,
Here hedis he Clef Into the teth,—
Thus hem he serveth that Aȝens him beth,—
So that non Man his dyntes Myhte Abyde
They weren so Merveillous At that tyde.

however turns on
the enemy,

728

732

and splits their
helms

736

and heads ;
no man can abide
his blows.

Also King Evalachi's Steward

And whanne kyng Eualach steward this beheld,
That to seraphe were Comen two batailles In þe feeld,
And how freshly they fowhten him Agein, 741
Where-Offen he was A-drad Certein—

For non Er sawgh Eualache Steward
Ony Nede To gon to him ward, 744
And Seraphe to socouren In that plas—

rides up to

To him ward Rod he A ful gret pas.

“ Now Certein,” quod this Steward,

“ With Seraphe it stond so hard 748

help Seraphe,

That Al the world him helpe ne may,

So mochel peple vppon him lay ;

And ȝif I Ony lengere Abyde,

He nis but ded At this Tyde ;” 752

And Anon with that word there

He prekede forth On his destrere,

And Al his Meyne holyche with him ;

There began Anon bataille ful Grym ; 756

and his men (the
2nd battalion, p.
130) follow him.

[¹ one, p. 132, l. 11]

And to the tweyne batailles¹ Comen they Anon,

That vppon kyng Eualach scholde hauen gon.

And whanne they sy þe steward thus Comenge,

Aȝens hem tho batailles Comen prekyngé 760

Tholomes's two
battalions attack
that of Evalachi's
Steward.

Lik As the tothere diden before

To Seraphe, whereby thei han lore

Mochel Of Tholomes Meyne,

That be Seraphe Slayn there be, 764

“ Now,” quod Eualach, “ God, for thy Myght,

So spedē Seraphe that Gentyl knyht !”

The Steward bids
his men keep
close,

Thanne this Steward, to his lordis seid he,

“ Lokeþ stedfastly that to-Gederis ȝe be ; 768

For ȝif we these two batailles mown breke,

I hope Of Tholome kyng to ben Awreke ;

For I ne thenke neuere Er to blymne

as he hopes to
break through to
Tholomes, and
slay him.

Til that I kyng Tholomes bataille be with-Inne ; 772

And there I thenke him forto sle,

Ryht Among Al his Owne Meyne.”

So wenten thei forth be that Ordenaunce
 To knowen how that myht ben here Chaunce, 776
 And fulfilden his Comaundement,
 And Redin forth with riht good Entent.

But that sehowr was As seharpe As A dart,
 For there many Mo weren On Tholomes part
 Thanne On the Stewardis Serly;

Therfore was that stour ful Stordy ;
 But ȝit Comen they neuere so faste vpon,
 That the stewardis Men Aȝens hem gonne gon,

Til that to-gederis they weren Met 784

The lengthe of A Gleyve with-owten let ;
 but Euere the Steward let hem pase
 Tyl that with CCC knyghtes Entred he wase—
 And somewhat Mo Of his Meyne—

With-Inne Tholomes bataille Entred he,
 That Fyve thowsend hadde he with him
 Of noble knyghtes both stowt & Grym.

And whanne thus to-Gederis weren they Met,
 Many A sterne st[r]ok there was Set
 Be-twenen bothē partyes there,
 So that Of Tholomes lost Manie þer were 796

As thowh they hadden falle In-to the se,
 So mani Of Tholomes Men lost there be.

So that forth prekyd the steward In þat pres
 Evene Ryht to Tholome ; er wolde he not ses.

And Amonges his Men him smot he so,
 That down to the erthe he gan to Go,
 This kyng Tholome, both hors & Man,
 Thus to therthe the steward smot him than ;
 And there he Trosted him forto han Slayn,
 Where-Offen the Steward was ful fayn,
 And At the Erthe tho stille him held,
 And wend han slain him vndir his scheld.

Thanne Cam þere On Of Tholomes kuyghtes,
 That Myhti & strong was In fyghtes,

780 The shock of the
 hosts is sharp,
 as Tholomes has
 most men;

788 but the Steward
 with 300 knights

792 breaks through
 the Egyptian
 line, 5000 strong,

800 right up to
 Tholomes,

804 hurls him to the
 ground, both
 horse and man,

808 and hopes to slay
 him.

But one of Tholomes's knights

- And smot this Steward, there lie lay
Vppon Tholome his lord In fay. 812
- smites the
Steward between
his shoulders.
[¹ Fr. 'si com']
- Betwene bothe scholdres he him thorwh smot,
As¹ he On Tholome lay tho foot-hot ;
So þat Anon this steward Torned Agein,
And so that knyght smot In Certein, 816
- This knight the
Steward knocks
on to Tholomes,
- And vpon Tholome he made him to falle,
That Anon tho Creant he Gan to Calle ;
And that Sawgh the stewardes Meyne,
And faste to him there gonre they fle, 820
- whose men rush
to rescue him.
- This Tholome to han kept Oþer han Slayn ;
This was here purpos thanne In Certayn.
And Tholomes Men that gonnent Aspie,
And to here lord they gonre faste hie, 824
- seeing the strug-
gle, and the
- Him forto deliueren from his Fon,
Also Faste As they Mihten gon.
- King Evalach
orders his nephew
Archimedes
(p. 130, l. 131) to
go with him and
succour his
Steward's men,
while he helps
the Steward
himself.
- And whanne king evalach this Melle gan beholde,
Ful sone his herte be-gan to Colde ; 828
- And whanne that he Sawgh this Mellë
In thre diuers places thus thanne to be,
How that the peple Of Seraphee
With fourre bataylles fowghten hee, 832
- And Of the Meyne Of his Stewardis
That with tweyne batailles fowghten wel harde,
And Also for his Stewardis body,
He was ful of Sorwen Sekerly, 836
- That Aȝens Tholomeres bataille
Whiche that he gan so sore to Asaille ;
So Eualach Comanded his nevew tho
The stewardis Men Soour forto do, 840
- " And I his Body now wele Socoure,
Oþer with him to deyen In that schowre."
- Anon bothe these batailles gonnent Owt Glide
As Sparkles owt Of fyr doth Ony tyde, 844
- And vpon here Enemyes they gonre to go,
Kyng Eualach and Archemedes Also ;

- Wheeche Archemedes tho semblen be-gan
Fortho Refreshen there the stewardis Men. 848
 On Archimedes's attack,
- Thanne wolden þese batailles non longere Abyde,
But to here lord Tholome tho gommen thei Glyde ;
For thei flowen to him tho ful faste,
So Archymedes Men On hem gommen thraste ; 852
 Tholomes's battalions give way,
- So fledde they to here lord for socour,
For the grete Angwich Of that stour.
 and flee to their lord.
- And Eualach—that to Tholome was gone,
His Steward forto don socour sone,— 856
 Eualach sees
- He saugh, & stood, & there beheld,
How, with as grete Mases As they myht weld,
On his Steward [they] leiden strokes Mani-foldle,
That pite & Rowthe it was to be-holde, 860
 his Steward beaten with maces
- With here Mases Coronaled with Stel,—
And Al this beheld Eualach ful wel,—
And Thre wondres On his body were,
That Tholomes Foot-men hadde ȝoven hem there ; 864
 headed with steel,
- For so with Arwes was he hyrt,
Wheeche hyrt tho Mihte he not Astyrt.
 and wounded
- And whanne Eualach¹ thus Saugh him be-stad,
And Amonges hem thanne forth So there lad, 868
 with arrows.
- And therto his Meyne So wondred were,
That Sore Agresyd was he there,
So that Anon he gan forth to Ryde,
And Alle his knyltes be his syde ; 872
 But before he can reach him, the
- And Er that he to his Steward Myht wynne,
Fowl betrapped so was he hem with-Inne,
They him hadde taken As presonere,
And with hem forth gonne ledn there.
 Steward is led off, as a prisoner,
- And whanne that he Cam In-to the plase
There As his Steward so Taken wase,
His helm Of taken they hadde,
And to-forn Tholomes they him ladde, 876
 880 to Tholomes

¹ The MS has *Tholome*.

- [¶ him] And to the Erthe there they hem¹ Caste.
 Tholomes draws And thanne Cam forth Tholome Atte laste ;
 his sword to cut Anon he drowgh his Sword So Feer,
 off the Steward's The stewardis hed to han smeten Of ther ; 884
 head, For Earthly Man was non leveng In londe
 but, not having That so moche he hated, ne wolde schonde. [hed],
 time, as Evalach comes up, And whanne that Tholomez seholde han smeten Of his
 And he myht han had leyser In that sted, 888
 thrusts the He Sawgh kyng Eualach So faste Comenge
 Steward through That he was let Of his purposinge ;
 the body. And whanne he Sawh þat it myht not be so,
 Otherwise he gan forto do, 892
 Vnder his hawberk In-lawneed he
 Thorwgh the body, And that was pyte.
 And whanne he hadde So I-do,
 - Anon to his hors tho gan he to go ; 896
 Tholomes then And Aȝens kyng Eualach gan he Ryde,
 charges at And Eualach Aȝens him with gret pryd ;
 Evalach ; And so sore there to-gederis they Mette,
 their shields and & There so sore strokes Ech On Other sette, 900
 lances break ; That bothe here scheldes [flowe] Into þe feld,
 and they fight on And Ech Of hem bad Other ȝeld.
 foot. And whanne to-broken weren here lawnees,
 Their men fight Thanne Aftyr behappid many harde Chauaces ; 904
 fiercely too. And there began A wondir strong Fyghte ;
 Evalach cannot That was Angwyschschows & ful Of dolowr,
 break through to So that Moehel peple was there ded,
 his Steward. Of Men And Ek hors In that sted.
 And Evere kyng Eualach enforst him faste
 Tholomes pres Forto han paste 912
 Into the place there that his Steward lay,
 ȝif he myhte it Recovere that day ;
 But Enore they putten him of with gret strengthe
 That Entren he ne Myhte In brede ne lengthe, 916

Tyl bothe batailles weren discomfit that tyde,
 That Ferst Archemedes [aʒens]¹ gan to Ryde.
 And whanne this Bataille discomfit was
 Thorwgh Eualache Meyne In that plas,
 And flowen to here lord Tholome,
 And After Of Enalache Meyne gret plente,
 & whanne that Tholome Sawgh thus his Ost
 Ouer-throwen & Slayn with gret bost,
 And Enalaeh Men After hem purswen tho,—
 Ful Mochel sorwe In his herte gan to go ;
 Thanne Tholomes his Men gan to Ascrys
 With A lowd voys, And Ryht An hye,
 “ On Eualache Men torneth ȝe Aȝen,
 And vpon him proveth that ȝe men ben ! ”
 And So Torned they the hedes Of here hors
 Thanne Aȝens here Enemyes with gret fors ;
 And they On foote schotten faste
 Wit venymed Arwes whiles they wolde laste,
 So that Manye hors there they Slowe,
 And moche Othir peple In that Rowe ;
 Ful hard & strong was the Mellë,
 & Mochel peple lost In Eche degré,
 Of bothe partyes there Mani On
 To the deth on bothe sides were they don,
 But Only Of Eualache Meyne
 There was persched gret plente.

Thanne whanne Tholome gan beholde
 That he hadde the betterre be manifolde,
 Anon A Massage tho he Owt sente
 To him that the viijthe bataille kepte presente,
 ‘ That In non wise Asemblen Scholde he,
 Tyl that Comaundement he hadde Of Me,’
 Thus to him he sente Anon ful Ryf,
 Non Other wyse to don, In peyne Of his [l]if.

Tholomes, seeing
 his men routed
 by Archimedes,
 and others by
 Evalach,

920

924

shouts to them

928

to turn on
 Evalach's men.

They do so,

932

shoot poison'd
 arrows,

936

940

and slay many of
 Evalach's men.

944

Tholomes is thus
 winning,
 and sends orders
 to his Reserve not

948

to attack till he
 bids it.

¹ See p. 143, l. 849-851. French, ‘Tant ke les .ij. batailles
 a qui archimades auoit assamble, furent desconfites.’—A.

CHAPTER XIV.

SERAPIE'S DEEDS, AND THE END OF THE BATTLE.

Of Seraphe ; the valour of him and his men (p. 147) ; his deeds with his axe (p. 147-8) ; how he did not tire, and all fled from him (p. 148) ; so a messenger tells Tholomes, who sends him to his brother *Manareus* with orders for Manareus to fight Seraphe (p. 149) ; Manareus comes with 55,000 men, and routs Seraphe's 20,000 (p. 150) ; Seraphe weeps ; cannot rally his men (p. 150) ; but he and eleven knights still fight on, and he kills Manareus, whose men make a great cry (p. 151) ; Seraphe kills on, but Manareus's men kill seven of Seraphe's eleven knights and his horse (p. 152) ; and then the other four knights (p. 152) ; Seraphe kills a knight who throws spears (p. 153) ; takes his horse, and kills away (p. 153-4) ; Seraphe's second horse is killed, and he ridden over (p. 154). He awakes from his swoon, mounts again (p. 154), cuts one knight's left arm off, and cleaves another knight in two (p. 155). He rides into the field, kills a knight, is shot through the shoulder by an arrow (p. 155), and thrown to the ground, his horse being killed under him ; but he mounts again, and tries to get to Evalach's cross (p. 156). There is great slaughter (p. 156). Sixty knights rescue Evalach from 500, and mount him again, but he is surrounded by 2,000 of his enemies (p. 157). Seraphe rides to his rescue, but cannot reach him (p. 157-8). Evalach is taken prisoner, beaten (p. 158), and carried to a wood ; he looks on his shield and the cross on it ; sees Christ crucified (p. 159), and prays to God (p. 160) ; a White Knight with a cross on his shield comes out of the forest (p. 160) ; Seraphe fights on, he sees Evalach's standard, and shouts (p. 161). The White Knight leads Tholomes to the Rock of Blood (p. 161) ; charges at him, and unhorses him. Evalach's knights take all Tholomes's knights but eleven (p. 162) ; Tholomes surrenders to Evalach ; Jekonias takes him to Orkanz ; and Evalach takes the rest of Tholomes's division (p. 163). The White Knight helps Seraphe (p. 163) ; Seraphe's danger ; the White Knight kills two of his opponents (p. 164) ; Seraphe swoons ; Evalach and the White Knight help him (p. 165) ; Evalach unhorses a knight, and gives the horse to Seraphe ; Seraphe mounts, and is as fresh as ever ; the White Knight gives him an axe from God (p. 164) ; Evalach, on Tholomes's horse, re-assembles his men and makes two divisions of them : they renew the fight (p. 167) ; Tholomes's men are in distress for their master (p. 168) ; they are slain, maimed, and taken. How well Evalach, Seraphe, and the White Knight fought (p. 168-9). Tholomes's men draw near the Rock, thinking it is not guarded (p. 169) ; but it is, and Evalach's men pursue and slay them (p. 170) ; Narbus, Tholomes's

steward, surrenders to Evalach, who wants to kill him (p. 170); but Seraphe intercedes for him. The end of the day and the battle (p. 171); Evalach and his army go back to Orkauz, where there are so many prisoners, that the king tents outside the city (p. 172).

Now lete vs Speken Of Seraphē,
Of his worthiness, & Of his Meyne
That ȝit with fowre batailles don fyhte,
And kepen here Owne As men Of Mylthe;

Seraph and his
men hold their
own against 4
Egyptian
battalions.

4

For As it is put Into Memorye
For On Of the most wondir Storye
That Euere was Rad In Ony book,
Owther In Storye, As Men Cowden look,
For so lytel A peple & so vigorous
Aȝens so Manye & so therto dispetous ;
For ther myhte neuere Man hem with-stonde
Whiles they hadden Ony wepone On honde,
So that Seraphes Men On horse & Foote
Heelden Tholomes Men wondir hote.

8

So few never

12 could have
withstood so
many,

But that storm ne dured neuer han Mylthe,
Ne hadde ben thorgwh Seraphes Fyhte ;
For So mochel prowesse was neuere In Man—
As for the Meyne that he hadde than—
As was In him Seyn that day there,
For so they seiden that At þe stowr were.
For so worthy A knyght In non plase
Neuere to-forn there sein wase ;
For his plase wolde he not forgo,
That he and his Feleschepe hadde taken hem to ;
Alle Made he here bakkes forto bende,
And Of here lyves browht hem to Ende
That In his weye Gonnen forto stonde.

16 but for Seraph's
prowess :

20

With his Ax he wrowhte hem Mochel schonde ;
For here hedes he smot Of Faste,
Here scheldis & hawberkes Alto-braste,
And leyd hem ded there In the feeld,
Many A knyght there vndir his Scheld ;

24

he made all his
foes bend their
backs,

28

smote off their
heads,

32

- leggs, and arms, Helmes, hawberkes, & ventaylles Also,
 and bathed his Alle to the Grownde he dyde hem go ;
 axe in blood to Legges & Armes Of smot he there,
 the hilt. And thus mochel peple slowgh In diuers Manere, 36
 And bathed his That his Ax he bathele In Mennes blood
 axe in blood to From the point to the hylt, there As he stood ;
 the hilt. And Al this Of him Suffred this Meyne
 And yet he never þat Aȝens him fowhten, & weren with Tholome. 40
 grew weary, For þat day ne myhten they distroyen his powere
 And yet he never For non thing that they Cowden don there ;
 grew weary, But Al that day heeld him In On degré ;
 And not wery[er] thanne Semed he 44
 Thanne he was whan he gan ferst to fyght,
 Nether no More he lakked his Myhte,—
 Of wheche him self vndirstonding he took,
 As tellith the storie Of this book ;— 48
 [leaf 5, col. 1] [For] wery Of his Armure was he not thore,
 though his men [N]o more thanne he was In the Morneng before,
 did, [A]nd As fresch he was Evere Forto fyghte
 As In the Morwneng he was, I the plyhte, 52
 And As vigerows he was Onne forto se
 As thowgh non thing to-forn him hadde be.
 And there As his Men ful wery they were,
 & Al forfowghten In that place there, 56
 He hem Comforted with Al his Myht,
 And Of Al that stowr he ne took but lyht,
 And hem Reqwered ful vegerously
 That be him they scholden Abyden by, 60
 For As mochel grace In him was Alone
 As In Alle here bodyes Every-Chone ;
 For, ne hadde Only the myht Of him ne be,
 Clene hadde ben lost Al his Meyne ; 64
 so that all For Elles myhten they neu're han kept þat plase,
 Tholomes's host For the Multitude Of [tho] that Aȝens hem wase ;
 fled from him. But from Seraphe they fledden Euerichon—
 Alle Tholomes Meyne be On And be On,— 68

And thus dured Seraphe Al that day
Til it was past fer noon tho In fay.

Thanne gan there A Messenger forth to gon
To kyng Tholome, there he was Anon,
And seide to him In this Manere,
“Sire, ‘A wondirful knyght Is now there,
That Al this day hath kept the Iornë
Aȝens thy fowre batailles, Sire Tholomie ;
And ȝit discomfit Nenere they been
In non thing that we Conne seen,
And Euere Aȝens On Of his knyhtes
There ben tweyne Of Owre Owtryghtes
And Mo Sire, ȝif I Scholde Say,
Thanne I Cowde Certeinly Rekene parfay ;
And, Sire Tholome, As I the now seye,
They ne doren not Comen In Seraphës weye.”

72 Tholomes is told
how Seraphe
stands against
four battalions,

76

80 though they
outnumber his
men, two to one.

84

Whanne Tholome herde here-Offen tho telle,
Wel Mochel wonder In his herte tho Felle,
What Merveillous knyht that it scholde be
That so Mochel hadde Of powste :
“Go Faste now,” quod thanne Tholome,
“To Manareus, My brothir so fre,
And Seye that I sent him gretynge,
Him Forto hyen Ouer Alle thing
With Al the bataille that is with him,
That he Come Adown Also sterne & Grim,
And that Of his bataille [he] ne leve not On,
But with him bringen thedir Euerichon,
And, as vigorously & with As gret prowesse
As Euere Entred men Into Ony presse,
That he On that Entren Anon,
And As moche distrocciou As he may don,
That he ne spare for non thing,
But with that knyht to haue Meting.”

88

Tholomes sends
to his brother
Manareus

92

96 to attack Seraphe.

And whanne Manareus here-Offen herde telle,
That with that worth knyht he scholde Melle,

Manareus

104

[I]n herte he was bothe glad & blithe,
And Tholome thanked ful Mani A sithe.

That tyme Anon was Manareus Redy,
and his men And Alle his Meyne that weren him by ; 108
Attack Seraphe's And so faste they Comen vppon,
tired ones, With dyvers wepenis Manion,
And there Maden they here Assemblung
[V]ppon Seraphe, that wery was Of Fyhting. 112

Now be-gan there A myschefful stour
That was Angwisschous And Ful Of dolowr ;
For Seraphe, Scars there he hadde
Twenty thowsend¹ Men that he with him ladde, 116
And Manareus browhte with him
Fowrty thowsend bothe Stowte & Grym,
And In his Rerewarde thowsendes fiftene
Of faire harneissed Men, wel piked & Clene ; 120
And Seraphes Meyne, So wery they were,
And so forfowhten toforetymes there,
That non lengere ne Mylten they fyhte,
But Torned here bakkës þere Anon Ryhte. 124

And whanne Seraphë that beheld,
His Meyne As-scomfited In the feld,
Ful tenderly thanne there wepte he tho,
And mochel Morneng & sorwe he Made þerto : 128
“ Alas ! ” quod he, “ what is now myn Aventure,
For nedis I most Abyden this schowre,
And my Meyne thus from Me go !
Now what Is best for me to do ? 132

For non Other helpe here Nys Certein,
But be taken, Oþer ded, vppon this pleyn ! ”
And At that word his Ax he took In honde,
His Meyne to Reserye, ȝif he myhte fonde ; 136
But so Fer weren they I-fled than,
That tornen Aȝen wolde they for non Man ;

but then takes
hold of his axe,

¹ Car les gens seraphe n'estoient mie plus de .vij. mile, et li autre estoient plus de .xxx. mile. Car en la darraine bataille auoit bien .xv. mil homes et plus.—A.

And so fer wenten they Evene streyht Anon
To the passage Of the bldy Roch Of ston.

140

And whanne Alle this beheld tho Seraphē
And that it thanne Myhte non Othirwise be,
His hors hed he torned tho Ageyn,
And with him but Enlevene knyghtes Certein.

144 and with 11
knights charges
Manarcus's host.

And there As was the thykkest pres,
He with his knyghtes Entrede, & wolde not ses.
And so it happede, As he gan forth Ryde,
He mette Manarkus At that Tyde ;

148

In the Midde weye As he gan go,
To-Gederes they metten bothe two ;
And there left [he] vpe his Ax tho Anon,
And to this Manareus he gan to gon ;

152

There his hed he Clef down Ryht
Evene to the Scholdres, I the plyht,
That ded he fyl down there Anon,
That Alle his Meyne It Syen Echon.
And Alle that Evere Cam in his weye,
Of hem spared he non tho Certeinlye,
But Other to the deth he wownded was,
Other Elles dismembred In that plas ;
For nethir hors ne man ne scaped him non,
That Alle to therthe they wenten Anon.

Seraphē cleaves
Manarcus to the
shoulders,

156

And whanne Manareus men this beheld,—

and slays many
of his men.

160

That here Cheventein was slayn In the feld,
And Of.here felawes ded Also,—
Ful Mochel Morneng thanne Maden they tho,
And Setten vp tho An huge Cry
That Into Eualache Ost was herd Clerly,

There As he fawght with Tholome.

Ful wel Al this Cry tho herde he ;

But ȝit ne knew tho not Seraphē
Whom he hadde slayn, ne what was he.
And whanne so Mochel sorwe they gan to Make,
Thanne gan his herte tho forto Awake,

The rest set up
a huge cry,

168

but Seraphē
doesn't know
whom he has
killed.

172

And forth he prekede Into that pres,
 And with him his knyhtes, & wolde not ses ; 176
 And there here grownd he made hem forsake,
 And Manye Of hem Slowgh, and dyde moche wrake.

*When Manareus's
men see that
only 12 oppose
them,*

And whanne Manareus bataille say
 That but twelve Of hem weren parfay, 180
 For ful sore thanne Aschamed they were
 That they Of so fewe scholden han fere,

[leaf 5, back,
col. 1]

*they set vigor-
ously on Seraphe,*

And Anon vpon him Retorned Aȝen,
 That bothe doel and gret pete it was to sen.; 184
 And ful vegerously On him they sette,
 So that with stronge Strokes they Mette
 That his hors vndir him was Slayn,
 And therto vij Of his knyhtes In Certayn. 188
 Thanne weren there left but fowre & he,
 Whiche was gret doel thanne forto se.

*Seraphe fights
on foot,*

Now Is seraphe In the place On foote Alone,
 But foure of his knyhtes, him self þe fy[ft]he persone.
 And manye Merveilles there wrowth Seraphiē, 193
As here-Aftyr Me heren tellen schole ȝe :
 He slowgh down Ryht bothe hors & Men,
 Helmes and hawberkis to-kraked he then ; 196

*and slays knights
and bachelors.*

Bothe knyhtes and bacheleris vpon A rowe,
 In that Feld he gan hem down throwe ;
 Bothe palettes & scheldes he to-Craked Asondir,
 That Among So moche Multitude it was gret wondir
 That he And his fowre knyhtes dyden there, 201
 So that grete hepes Of dede Men there were,
 Of dede hors and wepene that there lay,
 So Mochel Moordre Of peple was that day. 204

*He and his 4
knights make
great leaps of
corpses.*

And whanne his Fowre knyhtes this beheld,
 That he was so Manful In the feld,
 On they leyden, & Fowghten ful faste,
 Til alle foure weren slain Atte laste ; 208
 Thanne was there non Other boote
 But that Nedys Seraphe besteren him Mote ;

*At last the 4
Knights are
slain.*

And whanne that his felawes he sawgh ded,
 Thanne Cowde he non Other Red,
 But vppon bothen his feet stood ther,
 And beheld the hepes that Abowten him were ;
 Ek Also he loked ȝit ferthere Abowte,
 And Al Abowtes him was A ful gret Rowte.

212

216

Serapho

Anoȝ his Ax the[n] took he On honde,
 Ryht forth Into the pres tho gan he fonde,
 And to A knyht there gan he to glyde
 That Many speris hadde Cast In that tyde,
 But ȝit Manie mo hadde he forto Caste ;
 But Seraphe him lette tho Atte laste ;
 Seraphe Anon there Mette him with his Ax,
 But Neuere, Aftir that, ful litel he wax,

224

For the Ryht Arm he smot Of Clene
 Thorwgh hawberk and haberiown, þer was it sene,
 That down to the brest the strok tho wente,

cleaves him to
the breast,

And the Arm Into the Feel[de] þere fley presente ; 228
 His scheld from him Also smot he there ;
 As thowgh that the body Asondir were,
 His herte Owt Of his body ther fyl,
 And he In the Feeld ded there-tyl.

so that his heart
falls out of his
body;

And whanne the Remnaunt behelden him tho,
 That sweche Merveilles he gan to do,
 Non Of hem ne was So hardy

To Entren his place, ne Comen him Ny ;
 And that ded mannes hors he took Anon,
 And lyhtly Into the sadel he gan to gon,
 As thowgh him hadde Elyld non thing,
 Ne non point Of Al his Armeng.

236

then jumps on
his horse,

And whanne On hors that he was set,
 Thanne hadde he gret lust to Fylten bet,
 And there his body putte In bawndoun,
 To the tothere peple ful mochel distroccioun ;
 And forth Into the pres he wente ;
 There Nas non that he myhte hente,

240

244

charges anew
into the throng,

slays right
and left,

[leaf 5, back,
col. 2]
and drives his
foes to the
narrow passage
by the Rock of
Blood,
wherè they
are all taken
prisoners.

But others of
Manareus's men
turn on Seraphe,

kill his horse,
^[1] han]
and trample
over him till
he is nigh dead.

But Seraphe
awakes from
his swoon,

springs into a
saddle,

- That here Armes from the body he smot tho,
Here hedës Offe, here lemes Also ; 248
Here helmes, here harberions, he barst On sondir,
He[re] Scheldes, here speris, that it was wondir,
So that he drof hem forth In his weye
Til to the Roch they Come, As this doth seye, 252
Where As was the streyte passage ;
Thanne weren there take, bothe bacheler & page,
And As fele As the keperes wolde have
Of that Roch, and wolde hem save. 256
And whanne tho that behinden were
At the Roch [sien] here felaws slayn there,
And the Remnant prisoners take,
Thanne Amonges hem was mochie wrake. 260
- And whanne they Seyen Al this fare,
That Eualach swich knyghtes hadde thare,
Ful Irowsly torned they Into that pres, 264
And for nothing ne wolden they ses
Tyl that to Seraphe the Comen Agayn,
And vndir him his hors has¹ Slayn ;
& Er that he Myht Relevyn Aȝen tho,
Two hundred hors Ouer him gonne go, 268
Ouer his Body there In that plase,
So that Ny ded forsothe he was,
So that he lay Stille In swownyng
The Spas Of tweyne bowe-drawhtes schetyng ; 272
And thanne wenden they he hadde be ded,
For whom they Moornede In that sted,
For that he was So worthi A knyght,
And there so wel hadde born him In fyght, 276
That they ne hadde taken him presonere
ȝif that his lif Myht have be saved there.
- Alle this while lay Seraphe In Swowneng
Whiles these knyghtes weren thus In talkyng ; 280
And whanne Of his Swowneng tho he Awook,
Anon there Into A Sadel he Schook ;

His Ax Anon On honde took he,
Swich merveilles werkyng þat wondir was to se. 284

He Mette A knyht Anon hastely there,
Of whom he ne hadde but lytel fere ;
With his Ax he Rewardid him tho,
That his left Arm Into the feld gan go.
Thanne Another there him Mette Redily,
And Seraphe to him was ful hasty,
& there so him hitte vppon the hed
That his body he toclaf In that sted,
Evene to his Sadelis Arsown,
That he In the Feld fyl ded Adown.

chops off one
knight's arm,
288

Thanne theke hors be the bridel he took,
And his ferst hors tho he forsook ;
His Foot In the sterope Anon he sette,
& sprang Into þe sadel, & not ne lette ;
ȝit, As forbrosed As he was,

cleaves another
knight to his
saddle-bow,
292

He prekyd forth Into that plas.

And whanne tho knyhtes behelden, Echone
That beforn tymes for him Made Mone,
That he was On horsbak Ageyn,
Thanne Amonges hem gonne they seyn,
And Eeh Of hem to Othir gan Schewe
That wondirful Merveille On A rowe,
For they wenden tho In Certein
Owt Of that placee neuere to recoueren Agein.

takes this
knight's horse,
296

Anon forth he gan him dresse
To the grettest maister of þat presse ;
And with his Ax to him he Ran ;
Vppon the helm he smot him than
That he fyl down there In the plas,
So Of that strok Astoned he was.

and charges again
his foes,
300

Thanne Arwes to him gonne they schete,
And Manye Speris that weren grete,
So that with An Arwe they hm tho smot,
That Evene thorw the Scholdere it bot,

who wonder
that he has
recoverd.
304

Seraphe kills
the strongest
man oppsd
to him.

308

312

316

He is wounded
by an arrow,

- That the schaft thorwgh him gan go
Ful halfendel the Schaft & Mo. 320
- [leaf 6, col. 1] And whanne he Felte þat so hurt he was,
Ful [vr]sably he Rod Into that plas,
And him Sterede As he ferst began ;
But he was hurt Of Mani A man ; 324
and with spears,' Bothe with Arwes and with Speris
They diden hym ful many gret deris,
And to the Erthe there down him threwe,
And his hors vndir him they Slewe. 328
- but not mortally. And whanne that he Sawgh he myght not Abide,
So he starts up, Vp In that pres he Recouerid that Tyde,
And Felte that he hadde non dedly wounde ;
Anon vp he Stirte In that Stownde, 332
mounts another horse, and rides off towards king Evalach,
but his foes bar his way. And Another hors he sawh where stood ;
There Anon vp into the Sadel he ȝood,—
Wheche hors was bothe Fre and kende,—
Evene streyht toward Eualache þe wey gan wende, 336
That him Ofte he bemente ful sore,
In his herte neuere Man leveng More,
That so lefte he Neuere with-Owten les
Til that he Cam Into the grettest pres, 340
Eualaches Signe there Forto have sein ;
But Aftyr him they gonnen preken Certein,
And him forbarred they the weye there
That he Eualach Mihte not Comen Nere. 344
Seraphé's men rush towards him ;
there's a fierce fight; many are slain,
and Evalach is lost. And that Sien tho the Men of Seraphé ;
Anon towardē him they gonne faste ile ;
Towardis Tholomes Ost gonne they gon,
And there Merveilles they wrowthen Anon ; 348
And so hardelich they fowhten, & so sure,
That On bothe sides was gret discomfiture
Bothe Of Tholomes Men & Eualachs þe kyng ;
Many weren there dede, bothe Old & ȝing, 352
But Amonges hem kyng Eualach was lost,
That they ne wiste Into what Cost ;—

- For Tholome kepte him Owt Of that rowte
More thanne tweyne boweschotes with-Owte. 356
- And whanne Seraphe there-Offen herde,
Into that gret pres tho forth he Ferde,
And there Sawgh he where Eualach lay,
And his swerd On honde drawen parfay ; 360
For his hors vndir him was there ded,
Whiche was to Eualach A sorweful Red.
And Sixty knyltes hym gonne Reskewe,
There Aȝenst .v. hundrid they fowhten Al newe, 364
So that they kyng Eualach Rescued Agein
With here grete Escryes tho In Certein ;
And On horsbak sone was he Set ;
Thanne there Anon with his Enemyes he Met. 368
And whanne they that him to-foren took,
On him behelden, & Connen to look,
Thanne On Eualach they sormownted Aȝene
Ful Irowsleche there Alle be-dene ; 372
And Eualach¹ his Ax there took On honde,
And departed with hem þat Abowtes him gon stonde,
So that anon there he was betrapped
Amonges two thowsend, As it tho happed, 376
That so the Syht Of him his Meyne lost there,
And ne kowde not weten In what place ne where.
- And whanne Seraphe Saw he myht him [not] finde,²
Al his Meyne he lefte him there behinde, 380
There prekyng forth Into that pres
That for non Of hem wolde he not Ses,
For ded Rathere wolde he han be
Thanne owt of that bataille forto Fle ; 384
Tyl king Eualach hadde he Fownde,
He nolde neuere parten from that Grownde ;

¹ The French makes Seraphe do this: “ Quant il [Seraphe] les vit venir, si fu mult iries, et laisse eualach, si prend la hache a deus mains, si lor keurt seure. . . . Et quant il quida retourner a eualach, si li orent ia fourcelos.” —A.

² et quant il vit que il ne le troueroit.—A.

Seraphe rides

to rescue Eualach

whose horse has
been killd.

60 to 500 they
are.

But they rescue
Eualach,

and remount
him.

Eualach fights,

[leaf 6, col. 2]
but gets sur-

rounded by 2000
of his foes.

When Seraphe
cannot find
Eualach,

he turns on
Tholome's
men,

- For him to lesen In that Manere tho
He ne wolde, And Othirwise Myht it go ; 338
- But the strengthe Abowtes him was
So Merveillous there In Many A plas,
That him Neghen not he ne Myhte,
Nethir Of him to hauen non Syhte, 392
- For the Melle & the peple there was so strong,
That Enduren Seraphe ne myht not long.
And thus As Seraphe was Evere Abowte
To han broken the schelstrom Of that Rowte, 396
- And Euere they him withstoden than,
ȝit Neueretheles Slowgh Seraphe Mani A man ;
But Eualach was vpon the tothir Syde
Betrapped ful sore In that Tyde, 400
- For hyrt he was thorw his body
With thre Gleyvës Sekerly ;
And him prisoner hadde taken Tholome,
And be the brydel forth him lakk ;— 404
- ȝit what with strif, & what with Othir,
Euere Eualachs men fowghten A gret fothis ;—
So that At the laste this Tholome,
With xv knyghtes Of his Meyne, 408
- So Ferden they with kyng Eualach
That they tobrosed him bothe body & bak,
So wery that they weren forfowghte,
That no more defenden hem ne Mowghte ; 412
- And so Eualach tho forth they lakkde
As that kyng Tholome hem badde,
That so was he forbrosed and forbete
That Of his lif he nowht ne leete, 416
- So that the blood Ran Owt At his Mowth
& At his Eren, that was Seleowth ;
For so Mochel blood he hadde there loste
That In what plase he was he ne woste ; 420
- His woundes tho hadden So Sore I-bled,
That In that place he was Ny ded.

but they are
so strong and
dense

that he cannot
break through
them.

On the other
side of them
is Eualach,

run through the
body with 3
swords,

and taken
prisoner by
Tholomes,

bruised,

beaten,

the blood run-
ning out of his
mouth, ears,
and wounds,

so that he is
nigh dead.

- And so from his Meyne they him drowe
Ful fer thens Into A lowe,¹ 424
And him there ladden Into A woode
That there besidës tho hem Stooðe,
And Ek his felawes him beside,
That with him were taken In that Tyde ; 428
And to this woode hem ladde Euerichon
There Forto Onarmen hem Alle Anon ;
For ȝit Armed weren they Alle,
That So Manye Men they dyden down falle. 432
And whanne Eualach Sawgh þis grete Mischef, Evalach
That he was fallen Into so gret Repref,
And Euere with-oute Recoueringe to be,
Thanne Moche Sorwe & Mone Made he. 436
Whanne Eualach to the woode Aproche be-gan,
Thanne wax he A wondir Sory Man,
And Caste his Eyen vpon his Scheld,
And the vigowr Of the Cros þere he beheld,
That In his Scheld there was it set ;
And Euere þe holy Signe he beheld bet,
That so longe there he be-held
Vppon the Rede Crois In his Scheld ; 440
So longe beheld he that Crois thanne,
That In theke Crois he Sawgh þe forme of A Manne
Vppon that same Crois Crucified to be,—
Thus In that Crois him thowghte Sawgli he,— 448
And Feet & hondis him thowghte Also,
That vpon A Red blood Ronne they tho.
And whanne Eualach this Sawgh In his Scheld, 452
And these Merveilles there he beheld,
Thanne gan he Forto Syghen wel Sore,
And ȝit to wepen wel Mochel More ;
& bothe with Mowth & herte tho he thowghte,
But for febilte myhte he speke nowghte, 456

He and his
fellow-captives
are led into
a wood

to be unarm'd.

436 makes much
sorrow and
moan.

He casts his eyes
on his shield,

440

and looks so long
on Josephes's
Red Cross

444

that he sees in
it the form of
a man crucified.

[leaf 6, back,
col. 1]

He sighs and
weeps,

¹ et il l'auoient ia eslongie de la bataille bien demie lieue.
—A.

and prayes to
God, Three in
One,

to enable him
to receive true
belief,

and proclaim
Him

as the only God.)

"Save me from
death!"

At once a
Knight comes
out of the forest,

bearing a white
shield with a
red cross,

riding a white
horse.

This knight
turns Tholomes
towards Orkauz.

"O verray God that Sittest In Maieste,
As it is told,—On God & persones thre—
Of whiche I bere the Signe Of his passion!
So, Goode lord, take me to savacioun,"

That I Moot Resceyven ȝowre Creunce,
And In Stedfast beleve, with-Owten variawnce,
Thin holy name Forto proclame,
That thou Art most Sothfast God Of Name,
And Most Mihtful god In Alle degré,
And non god ne lord but Only Enere ȝe!
So Save me, Goode lord, In this grete schowr,
From Angwich, deth, and Alle dolowr!"

460
464
468
472
476
480
484
488

And whanne this woord he hadde I-seyd,
Abowtes him he lokede In A breyd;
And he Sawgh Comen Owt Of that forest
A semly knyht there, araid with the best,
And Clene Armed from Tope to the too,
There thus Ryaly gan he Owt Go,
And Abowte his Nekke heng A whyt scheld
Whiche that was seyn Ouer Al that Feeld—
In whiche Scheld was A Crois so Red,
In Signe Of him that Suffrede ded;
Therto his hors As whit As the Lylie Flowr,
And he A worthy knyht and of gret valowr;
In his Scheld a spere ful Redylich leyd,
With Alle hem to Meten, As it Is Seyd.
And whanne þe knyht his hors with his Spores he took,
On hym Tholomes Meyne ganne forto look,
And to Tholome kyng he Cam ful sone,
And him Torned Agein there Auone¹;
Toward the Cite Of Orkauz tho
This white knyht ladde Tholome tho,
And towardis tholomes Ost they wente;
But Tholome knew not here Entente.

¹ si iete les mains, si prent tholome par le frain, et s'en-tourne à tout arrière vers la chite tout droit.—A.

- And Euere Saraphes fawht strong & harde
 Aȝens Tholomes kyng his Rerewardre,
 So þat Alle that Evere Aȝens him fowghte
 Wondred that he So duren þere Mowghte ;
 And Atte laste Eualachs signe he gan to Ascrye
 With A wondirful voys & Ryht¹ An hye,
 That bothe Eualach & Tholome it herde
 Into that plase how that it þe Ferde.
 And thanne Seide kyng Tholome Anon,
 " Let vs Ordeyne oure Meyne, & fast hennes gon, 500
 For discryed now alle we been
 Thorgwh this Chasing, As I kan seen."
 Thanne destreris with spores gonne they prikke,
 And Amongis that Chasing Redyn ful thykke, 504
 And the white knyht Rood Anon
 To Tholome As faste As he Cowde gon ;
 And this white knyht Tholome be þe bridel laddre,
 That non Of his Meyne no powere ne hadde
 Hym Aȝen forto Restreyne.
 But Evere wende Tholome In Certeine
 That the Forest Al day to-Forn hym was, 511
 Tyl that to the streyt of the Roch hee Comen be Cas ;— till they come
 But there say no man that white knyht,
 Saufe Only Eualach, In his Sylt.— of the narrow
 of the Rock
 of Blood,
- And whanne they comen to that Streit passage
 There As to-Forn was don So Moche Rage, 516 [leaf 6, back,
 col. 2]
 Tho that theke time the passage kepte,
 Ful sore For Eualach han they wepte ;
 And whan they him In this Maner sy him gon,
 They leten hym thorwghl passe riht Anon. 520 where Eavalach's
 men let them pass
- But it was wondirful Inþhere syht,
 The werkyng Of this white knyht ;
 And [whanne] this passage weren they past,
 In the Middis Of that Feld Anon In hast 524 When they get
 into the open,

¹ and Ryht, repeated in the MS by mistake.

- the White Knight
lets Tholomes go,

charges at him,
and unhorses
him.

Evalach, seeing
this, draws his
sword, and goes
to Tholomes.

Evalach's men

chase Tholomes's,
and kill all
but eleven,

whom they
capture.

Evalach keeps
Tholomes down
on the ground,
- There this white knyght lefte Tholome,
That but fewe Of his Meine him Miht se,
And gan wel fast Alowd To Crye,
“Goth to now, Goth to, And þat In hye.” 528
- And whanne this Cry herde Tholome,
He gan to baschen, and al his Meyne,
And to him he Ran A ful gret Cowrs,
& that knyght Tholome gan vn-hors,
And down to therthe there him Caste
Bothe hors & Man, Er he thens paste. 532
- Whanne that Eualach tho this beheld,
How that Tholome was feld In the feld,
Tho Owt his swerd he drowgh Anon,
And to-ward this Tholome gonue to gon.
And whanne they that the passage kepte
Syen this, thanne Anon forth they lepte
To king Eualach here Owne Lord,
There Alle Anon Redy At On word,
And after with lawnees gonne they Chase
To tholomes Men tho In that plase, 536
- And Anon with here Speris down hem Caste,
Tholomes Men in þat plase þere Atte laste,
Everichon, Sauf Only Enlevene,—
Which was the moste wondir vndir þe hevene
How that they In theke feld Come
That To-fortyme Atte forest weren Al some.—
And whanne they seyen thei scholde thus be take,
Thanne Amonges hem there was mochel wrake ; 544
- Not-withstondyng ȝit Aȝen they fowhte
Also longe As that they there Mowhte ;
But here defens here Angwisch Miht not Slake,
For it was Goddis wille they scholden be take. 548
- And Eualach vpon this king Tholome
There lay, As alle his Men Mihte Se,
Wheehe the white knyght hadde down throwe ;
Kyng Eualach him kepte tho ful lowe ; 552
- 556

And therto I-Maymed Manye Of his Men,
And ȝit Aȝens Eualachs Ou hadde he ten.

Thanne this Tholome heeld vpe his swerd Anon,
And to kyng Eualach homage gan he don,

And there he be-Cam his presonere,
And therto Al his Meyne In fere.

till Tholomes
submits,

564

and becomes his
prisoner.

Whanne Tholome to Eualach hadde mad fiaunce,
Thanne Iekonias Clepid he, with-Owten variaunce, 568 Jeconias
That the blody Roche hadde In keping ;
And him he Comaunded Ouer Alle thinge,
'To taken Anon this kyng Tholome,
Hym forto ledene to Orkaus Cyte,'

takes Tholomes

572

"And worschepfully that thou him kepe there
As A worthi kyng In Alle Manere."

That thus thanne be Ieconyas
Kyng Tholome Into this Cite I-lal he was.
And king eualach Abod stille In the feld
Til Alle tholomes gonue hem ȝeld ;
And euere As he took his Meyne,
He dide hem ledene to Orcaus Cite.

576 to Orkauz,

whither his
men are led
captive too.

580

And whanne that Alle Itaken they were
[T]hat Of Tholomes Men weren there,
He gan to Resorte to that bataylle
[T]here Seraphe fawht with-Owten Faille ;
And with him ȝit ladde he there Mo,
Alle that the passage kepte tho,
Sauf Only An hundred Of his Men
That Ful Fresch to Fyhten were they then.

[leaf 7, col. 1]

Eualach goes to
help Seraphe.

584

And whanne they weren past that passage,
Anon the whyte knyht was to-forn here visage,
And In his hond that knyht bar A banere
Of Eualachs Armes, Eveue Riht there.
And Anon As they sien Sire Seraphē,
To that bataille thanne faste prekid he,
There As Seraphe manie Merveilles wrowhte,
That In-possible swiche Merueilles don Mowhte,

588

The White
Knight joins
them.

592

596

That Euere the body Of On Manne
Scholdē don that he dide thanne,

The White
Knight charges
up to Seraphe,

who is attackt
by seven knights,

and sorely man-
gled by iron
maces.

The White
Knight spears
one of Seraphe's
foes,

chops the
second's head
off,

and kills three
more.

One knight
tries to stick
Seraphe through
the eye-holes of
his helmet.

Anon this white knyght prekid Into þat pres,
And for non thing ne wolde he Ses 600

Til that To Seraphe he gan gon,
Where as he Sawh sevēn knyghtes Anon
That Abowtes Seraphe there stooode,

And On him leyden as they weren wode ; 604

Tweyne be the brydel hym þere heeld,
Tweyne be the he'm to maken him zeeld ;
And tweyne Aȝens the herte leide hym vpon

Wit hevy Maces Of Irne As hard As ston, 608
So that his Flesch they Alto-Rente

With here Mases there presente.

And whanne the white knyht þis beheld,
Ful sore he prckyde In that Feeld 612

To On Of hem that Seraphe heeld ;
And him thorwgh the body he bar vndir his scheld,
That ded he was Anon ryht thare ;

And thus sone to Anoþer gan he fare, 616
& with his swerd smot Of his hed

þat of it fley, and he lay ded,
Amyddes the Feld there it lay.

And thanne to the tothere he wente In fay, 620
And Made hem to dyen vpon his poynt,

And Made here bodyes In Evele Ioynt,

So that they forsoken this Seraphē
That from here lyves gonneñ they fle. 624

And whanne these Other two þat him held
Be his helm there In the Feeld,

On Of hem drowgh Owt A lite knyf,
And wolde han be-Reved Seraphe his lif, 628

Forto han smeten him AMiddes the Fase
Thorwh the Oylettes of his helm In that plase.

But Ouercomen so was tho Seraphē
That Comfort with him Myhte non be, 632

For he was Ouercomen so with his blood
 So it was Merveille that [he] vpe stood,
 For, On hors, power hadde he non to sitte,
 Ne Of that stede there Onys to flytte ;
 But for febelte that he Inne was,
 Ouer the hors nekke he bowede In that plas,
 That power vp to Sitte non hadde he,
 So that Of his purpos Failed his Eneme.

636

Seraphe is so
weak from loss
of blood,

And thus gan In Swownenge seraphe to falle
 Amonges his Enemyes bothe gret & smalle ;
 So that they faillede, his Enemyes, tho,
 Of the harm that they him wolde han do.

640

that he swoons.

And Anon As that this kyng Eualach
 Sawgh Sire Seraphe In Al this wrak,
 To him ward ful faste he gan to Ride
 Forto supporten him at that Tyde ;
 For sekir he wende that he ded hadde been,
 And Neuere On lyve him forto have seen.
 Thanne wit A sorweful herte he gan to Crye
 Ful Petowsly, and that Ryht hye,
 "A wrechche ! to longe now have I be,
 That thus have lost now Sire Seraphe !"

644

Evalach rides

648 to support
Seraphe.

[leaf 7, col. 2]

652

And thanne Anon there with this word
 Prekyd the white knyht be his Owne Acord,
 And Susteyned Seraphe from fallynge,
 That theke tyme there was In Swownenge.
 And whanne Of his swownenge that he Awook,
 Thanne ful mochel Mone to him he took,
 For he ne wiste where that he was,
 In what stede, ne In what plas ;
 For wende he tho ful Sekerly
 To han ben In the hondis Of his Enemy.

656 The White
Knight keeps
Seraphe from
falling.

660

And Eualach bar him ful worthily tho,
 For Into the pres forth gan he go,
 And Mette there with A worthi knyht
 Wich that was Scomfit Anon In fyht,

664

King Evalach

668

- grounds a knight, And kyng Eualach to the Erthe him Caste,
 And hym from his hors Anon he wraste,
 And Cawht it In his hond there Anon ;
 Therewith toward Seraphe he gan to gon : 672
 and gives his horse to Seraphe,
- " Haue now here, my dere Freend," seide he,
 " This litel present now Of Me,
 For thou bowtest Neuere so dere A thing¹
 From begynde[n]g In-to the Endyng." 676
- Whanne that Seraphe this gan beholde,
 In his herte he Ioyede ful Mani-folde,
 That Alle his Sorwes forȝat he there
 Whiche that his Enemyes dyden him Ere ; 680
 who at once jumps on it, as fresh as ever.
- And vp Into the sadel he sprang Anon,
 As Fresch & As lusty In flesch & In bon,
 And As lusty was there forto fyhte,
 And therto him thowhte As of Strong Mihte, 684
 As that he was Ony tyme be-Forn ;
 But thanne his Ax hadde he lorn.
 Thanne seide he, " Certes, And I hadde my Ax On honde,
 There scholde no man Aȝens Me stonde." 688
- The White Knight gives Seraphe a fresh axe from God
- Thanne Anon Cam forth the white knyht,
 And seide, " here is On, Al Redy dyht ;
 And lo, Sere, by me it Is the sent
 From that God Lord Omnipotent." 692
 handier than his old one.
- And whanne Seraphe this felt In his hond,
 Thanne gan he wel Forto vndirstond
 That lyghtere and more hondsom it was
 Thanne his Owen to-foren In that plas ; 696
 There-by wanst he, whanne he Cam Owt Of swowne,
 That theke Ax Ferst was not his Owne.
 So thanne Ryden they In-to that pres,
 And for non Men ne wolden they ses ; 700
 And Eualach On Tholomes hors Rod,
 So that with him was there non Abod.

¹ onques mais n'eustes don qui si cherement fust achates.
 —A.

And whanne Al this beheld Tholomes Meyne,
Amonges hem was sorwe ful gret plente, 704

Be Encheson that Eualach ferst they sye,

With Tholome In warde, hem faste bye,

And now Eualach On Tholomes hors doth Ryde;

Wherfore they maden sorwe that Tyde ; 708
And therto Nature, Tholomes Steward
and his steward.

Kyng Eualach hadde taken In ward.
Narbus [p. 170-1
too.

ȝit More, this Eualach, with-Inne A throwe,

With An horn he gan to blowe,
And Made his Meyne to Resemble Aȝen ;

And tho that weren left, Retornede ful Cleen.

Thanne Aftir, whanne Assembled weren they Alle,
His signe he hem Schewed as gan besalle. 716

Whiche was fastenid vpon his scheld—

To his Meyne he it Schewede In that Feeld.

Thanne his Meyne On two batailles he sette,

And with Tholomes Meyne sone they Mette ; 720 to fall on
The last

And Comanded and preide tho to Seraphē

"That whanne he hym Sawgh in þe Moste Mellë,

That Seraphe In the Rere-ward scholde Falle
white Seraph takes them

On tholomes Men, And On hem there Calle, 724 in rear.
And with his Bataille to preven his Myght

As he was bothe worthy and gentil knyght."

Thanne Gonzen they to preken here destreris

As vaylaunt knyltes, bothe worthi & Ferss. 728

And Evere the white knyght to-forn hem was The White

With the baner On honde In that plas,
Knight is
always in

And his swerd with the tothir hond I-drawe, front,

With wheche Manye A man was Slawe. 732 slaying men.

Thanne gan kyng Eualach lowde forto Crie
“ As Armes ! knyghts ! knyghts ! and knyghts !

For now hath King Thelme lost his Men All.

Swich Aventure Is now to him befalle! 736

For Of hem Schal Skapyn not On

"For Al the Nyght that ther koune don."

- Tholomes's men** And whanne this herden Tholomes Meyne,
They Niste what to done In non degré, 740
But hem thowhte hit scholde be trewe,
For Eualach hadde Chongid his hors newe,
For On Tholomes hors thanne Rod he,
As Alle his Men there Myhte thanne se ; 744
Thanne the dredë that they hadde
Was, lest Tholome to presoun hadden be ladde,
Owther ellis In the Feld there Slayn ;
Of wheche Of these they weren no Certayn. 748
Eualach's men Kyng Eualachs Men Amonges hem thraste,
That Of theke pres but fewe there paste—
Whiche that weren kyng Tholomes Men—
Oþer taken Oþer Slayn Er they wente then ; 752
And lik As Men that Amased were,
In that plase So stooden they there.
And whanne Seraphe beheld this bekering,
Non lengere he ne Abod For non thing, 756
And Tholomes Men Closed Al with-Inne,
So þat from hem myhten they not twynne ;
So that Angwisschously Ascryed they were,
And slayn, takyn, & Maymed, Many weren there ; 760
For In distresse & Sorewe weren they Alle tho,
For here lord & Gouvernours weren Alle Ago,
And they ne wiste whedir to Springe,
For In theke Contre knew they non thinge ; 764
And wel Askapen Myht they not there,
For On Eche Syde here Enemyes were ;—
So that it semeth 'there the hed is Gon,
The Membres Fayllen thanne Everichon,'— 768
For there say neuere Man So fayr A begynneng
As hadde kyng Tholome, ne so fow[1] An Endyng ;
For vj dowble Meyne hadde kyng Tholome
Thanne kyng Eualach In Every degré. 772
Seraphe does wonders. There wondirly wel dyde Sire Seraphë,
And so dide king Eualach with his Meynë,

fear for their king.

take or slay nearly all of them,

with Seraphe's help.

Where the head is gone, the limbs fail.

- That Neuere Man that was Of his Age
 I trowe hadde neuere So Mochel Corage ; 776
 And the white knyght there bar him so
 That Neuere Erthly man mo Merveilles myht do ;
 For In that Feeld Scheldes he schatered,
 And Speris & helmes Alto-Claterid,
 Knyhtes & hors he slowh down riht,
 Hedis, Armes, and legges In that fyght,
 That non man hym there Askapen ne Myhte,
 So vigerows and fel he was In fyghte,
 That thus be his Chevalrie & knyhthod
 He hem In-gaderede As he Rod,
 And browhte hem to Eualach þe kyng,
 And to-ward the passage, with-Owten lettyng.
- Whanne kyng Tholomes men had Aspied
 That thus Sore they weren Anoyed,
 To that streit passage gonne they drawe
 Where-Offen that weren ful fawe,
 And wenden that non Man hadde þere be,
 The passage to han kept In non degré,
 And wenden forto A Recouered þat passage,
 That Eualach, for Al his Owtrage,
 Ne scholde not han past be theke weye,—
 This was here Entent tho Sekerlye,—
 Wherethorgwhl þe Cite he S:hold not have,
 Wheretholome & his Meyne weren ful save ;
 For An hundred men myht han kept þat pas
 From Al the world, so strong it was ;
 For nou mo On front myhte Entren ther
 But ten men At Ones. As I scyde Er ; 796
 For they wenden tho ful wel
 þat there Eualache keperis hadde left non del ;
 And so As men that weren very for-fowhte,
 Vpe to the Roche wenten As they mowhte,
 For there Supposed they forto han Reste.
 But it fil not hem for the beste,
- The White
Knight
- 780
 slays men and
horses,
- 784
 no one can
escape him.
- 788
 Tholomes's men
- 792
 draw back to
the narrow pass
of the Rock
of Blood,
- 800
- 804
 thinking that
Eavalach has
left no guards
there.
- 808

- For whanne they that kepten the pas
Syeⁿ to that Roche so manye gommen tras, 812
Hem thowlite Mo thanne M^H there were,
And At þ^e Roch but .C. that it kepte there ;
But they find at the Pass,
Evalach's men, 816
who chase,
slay, and take them ;
the bloodshed is terrible.
Narbus,
Tholomes's steward,
yields up his sword to Eualach,
and prays that he may be ransomed.
Eualach says No : he must die.
Steward for Steward.
- For whanne they sien Men kepen the pas,
Thanne newe sorwe to hem Comeⁿ was ;
And Aȝenward they wolde han gon,
But there-Inne Socour was there non.
For tho that On hem folwed so faste,
And they Atte pas schotten Atte laste, 820
So that they slowen & token Of that Rowte
As Manie As weren hem Abowte ;
Thanne was there Mad so gret dolowr
That neuere was sein swich A stowr ;
For so moche blood was In that plas
More thanne Owher Euere seyn was ;
For Men, hors, and scheldis, that In þ^e blood lye,
For multitude of blood no man hem sye. 824
828
And there was beten On Narbus,
þut steward was to king Tholemus,
And there to Eualach him ȝald Anon,
So he him wolden saven body & bon ;
And there his swerd vp gan to ȝelde
To kyng Eualach In that feldc.
But Eualach him ne wolde not save
For non thing that he Cowde Crave ;
But his hors dismembred he Anon,
And also him he wolde han slon.
And he tho kuelid Anon þere down
That he myhte be taken to Raunsown ;
“ Nai,” quod Eualach, “ that schal not be ;
Swich Meray getist thou non Of me ;
For my steward haven ȝe Slayn,
& so schal I the here In Certeyn ;
Therefore the Chonge it is ful hard,
For I wele haven steward for steward.” 832
836
840
844

- And his Armure he dide Of Caste,
His hed to han smeten Of atte laste. 848
- And thanne Cam forth Sire Seraphiē :
“ A, Sire ! what thinken to done ȝe ?
ȝif ȝoure steward del now be,
Tholome hath lost, Sire, swich thre ; 852
And his Owne brother so dere,
That he loved As mochel there
As ȝe ȝowre Steward trewly ;
Therefore, Sire, On þis man haveth Mercy ; 856 to have mercy
Fo[r] I him Slowgh with Myn hond,
Sire, I do ȝow to vndirstond ;
Therfore, sire, I preie to þe
That Of this Man thou have pite.” 860
So þat there gentil Sire Seraphiē
This man Savede, As ȝe mown se.
- Ful Mochel & gret was the discomfiture
As that tyme be-happed be Aventure ; 864
And the Nyght drowgh On ful faste,
For the day It was Ny paste ;
Whiche was ful desesys to Eualachs Men,
But ȝit Atte hardest not for then,
For so Manye thei slowen And token that tyde
Atte passage Of the ‘ Roche Of blood ’ beside,
That Of hem ne pasten not þere Away
Two thousand, what hurt & hol that day, 868 So many of
That Tholomies¹ Men ne distroied Echon—
So þat tyme with Eualach the grace gan gon,—
Of wheche at the begynneng were
Sixty thowsend wel harneised there.
And thus the Egipcian, be goddis Myht,
At theke tyme weren destroyed be fyht.
- Thanne to Orcaus ward wente Eualach,—
Alle the Egipciens to Mochel wrak,— 872 that not 2000
And with him Alle his Meyne
That At theke tyme hadde he,
- [leaf 8, col. 1]
Seraphic begs
Evalach
- and so saves
his life.
- Night draws on.
- Evalach marches
back to Orkauz.

- For þere nas no Man Of Non degré
That thorwgh theke bataille holpen was he ; 884
Bothe duk, knyght, and bachelere,
Alle weren Eneresid that weren there,
ȝe, And also bothe ȝomen and page ;
For Alle here lyves hadden they Gage. 888
- And whanne Eualach Into the Cite Entred was,
So Manie prisoners he fond In that plas,
And Of here Maistres that with hem were,
That non Spas was to walken In there, 892
Nether On hors, nethir On Foote ;
But Owt Aȝen Nedys he Moote ;
And aforn the Cite he let pichchen Anon
Alle his pavilouns there thanne Everichon, 896
In A fair plase that was so pleyn
To-forn that Cite tho In Certein ;
And there al that Niht herberwed he,
And with him al his Meyne. 900

CHAPTER XV.

Of Evalach's Queen (Sarracynte) in Sarras. She sends for Joseph, and asks how Evalach has got on (p. 173) : Joseph's answer (p. 174) ; the heathen kings, &c. are to be cast down, and the poor exalted (p. 175). Sarracynte cries ; she asks Joseph to pray for Evalach (p. 175) ; and to expound Christianity to her (p. 176). Sarracynte is a Christian, and tells Josephes of her Christian mother, and her father, who was a brute (p. 176-7) ; also, how her mother was ill of a bloody flux, and went to a good hermit, and askt help (p. 177). The Hermit tells her that Christ alone can cure her (p. 178) ; she says, 'Ask God for me. I will give you gold.' He says, 'Believe in Christ, and he will heal you' (p. 178). She does, and he prays to God and proclaims her whole ; she is (p. 179) ; thanks God ; and is baptized (p. 180). She takes Sarracynte to the hermit. Sarracynte says she cannot worship him on accoūnt of his beard, but she will worship Christ if he is fairer than her brother (p. 181). A glorious man—Christ—appears ; Sarracynte is christened (p. 182), and the hermit tells her of Christ (p. 183). Her mother receives the sacrament and Sarracynte does so too (p. 184) ; both go

home, and hear of a great beast (p. 185). Sarraeynte's brother goes to hunt it, and is lost in the forest (p. 185). Her mother says the hermit is a true prophet (p. 185). They rejoice in their faith (p. 186). Her mother sends the attendants out, and tells Sarraeynte to get a box (p. 186); Christ comes out as bread (p. 187). She charges Sarraeynte to keep the box, and think on Christ (p. 187-8); and go and tell the hermit of her mother's death (p. 188); and get him to put bread in the box, and look at it every day (p. 189). Christ appears over the mother's bed. Her mother dies, and Sarraeynte goes to the hermit (p. 190), who gives her Christ (p. 191). She goes away, and meets a man, who tells her the hermit is dead (p. 191), and asks her to ride back to his cell (p. 192); they go back; the man mourns; then digs a grave (p. 193); takes the head of the corpse, and tells her to take the feet; she excuses herself (p. 193); they bury the body. He scolds her servants, and then baptizes them (p. 194); and remains in the cell. The end of Sarraeynte's answer (p. 195). Josephes says, 'Why don't you worship Christ now?' she answers, 'My husband is so angry; convert him' (p. 195). She asks how her husband has sped in the battle, and Joseph tells her (p. 196).

Now let vs beleven Of kyng Eualach,
And Firthere Into this Mater now let vs walk,
And Of these Cristene Speke we bedene
That In Sarras ben, Sixty & Fyftene,

[leaf 8, col. 2]
Let's leave
King Evalach,
and speak of
the 75 Christians
in Sarras,

4

Lik As vs tellith the Storye
Of Eualachs wif here Sekerlye,
That A wondir fair womman sche was,
And ful worschepful In Every plas,

and of Evalach's
Queen

8

And 'Sarraeynte' was that qwenes Name,
A worschepful lady, and Of Noble Fame.

Sarraeynte.

And whanne that Eualach with his Ost forth wente,
So moche Mone sche Made, sche was Ny Schente,

When Evalach
went to battle,

12

For Eualach, that was Most In hire Mynde
Of al Erthly thing, and that was kynde.

Therfore sche sente For Iosephe Anon,
To weten how that the Cause scholde gon,

she sent for
Joseph, to
know how her
husband would
prosper.

In As Mochel As that Er he seide

'That hire lord scholde han Abreide,
And þerto thre dayes & thre Nyghtes to bo
Vndir his Enemyes powste,

20

And that to the Prikke of deth thorwgh Tholome
 He scholde ben browht,—thus seyde he—
 ‘And ȝif it scholde Ony lengere laste
 Thānne thre dayes & thre Nyghtes weren paste.’ 24
 And this was the Cawse Certeinle
 That sche for Iosephe sente, I telle it the.

Joseph comes to
 Sarraeynte,
 and she asks
 him how
 Evalach has sped.

Thanne Iosephe to-Fore hire Gan gon,
 And with him his sone Ryht Anon ; 28
 Thanne sche him Axed there In haste,
 “Whether the Iorne with hire lord were paste ;
 And how he sped le In the bataille,”
 Hire forto telle sche preyde not Faille. 32

He answers that,

Thanne to Sarracinte spak Iosephe Certeinle
 “Thus sente the to seine the kyng Of Cristene (be Me,)
 That Of Alle thing knoweth the begynneng,
 And demen sehal Atte laste Endyng, 36
 And Of Al this world Saviour Is he
 Sekerly, As I telle it the.

as the kings of
 the earth will
 not know God,

And For As Mochel as these Erthly kynges
 Ne welen non knownen In here werkynge, 40
 Nethir Resceyven My Creanee,
 I sehal hem sende ful hard chaunse ;
 For Into bataille I wele hem do,
 And there here Enemyes scholen hem slo ; 44
 And here londis ȝeven wile I
 In-to the hondes' of strawngeris sothfastly.
 For I wele that they knownen Me

He will have
 them slain,
 and their lands
 given to
 strangers,

As fore here Souereyn lord god In Al d[eg]re,¹ 48
 Nethir Of non Othir kyng to holde,
 But Only Of Me, In Manye Folde ;
 For bothe to pownde and Ek to Felowns,
 I sehal hem sende Manie distrueciouns ; 52
 Thus be my Spyrit I sehal hem sende,
 And In this degré I wele hem schende ;

¹ MS. dre.

And therfore the Grete I wyle down take ;
 Anl þe Feble & powre, lordis wil I Make ;
 More-Over, kynges flesch ȝoven sehal be
 To Fowles Of Raveyne, that Abowten fle
 Forto Finden Sum Careyne :
 Thus schal it ben In Certeine.

56 The weak and
poor, God will
make Lords,

60

And the bodyes that Of pore Men scolen be
 Worthily I-byried In Eche degré ;
 For the Ryhte weyes alle they knowe,
 And my Comandementis they welen bowe
 Wit good herte And good Entenciowne,
 This welen they Resceyven with good devociown."

and bury them
worthily,

64 because they
obey His com-
mandments.

And whanne Iosephe this tale hadde told,

Sarracinte gan to wepen Mani-fold,
 And preyde bothe Iosephe & his sone,
 For Eualach to here god to bydlen som bone,
 'That Eualach with worschepe Myhte retornen Aȝen,
 That sche with hire Eyen it Myhte Ones Sen, 72
 And forto be turned to the Ryhtful Creaunce,
 That the god Of Crystene wolde senden him swich
 chaunse.'

68 Queen Sarracynte
weeps, and begs
Joseph to pray
to God to save
[leaf 8, back,
col. 1]
Evalach,

and make him
turn to the belief

"And I hope thanne Tornen wold he,
 Aftir, A good Man for Euere to be."

76

Thanne Iosephes Ganne hire Answere,
 'How there-Offen the Certeyn knew sche there ;'
 And sche Answerid Iosephes Agein :
 "Of that Surawñce Am I, In Certein."
 "How there-offen, dame, Sure Mihtest thou be,
 Whanne thou beleves on ymages of ston & tre ;
 For they mowen nethir meven ne stonde,
 Ne hem to helpen haven thei nethir leg ne honde, 84
 And In Iesu Crist he wil not beleve,—
 How Myhtest thou thanne this preve—
 That is lord Of Alle Cristiente,
 As I schal here-After declaren to the."

80 which she holds.
Iosephes asks
her how that
can be, as she
believes in idols.

88

Josephes tells
Sarracynte the
Christian belief.

She orders all
her attendants
out, tells
Josephes all
the doctrine of
the Trinity,

and explains
that her mother
was a Christian,

and was Duchess
of Orbery.

- Thanne Axede sche him Ryht Anon
The pointes Of Cristendom forto Ondon.
Thanne Iosephes began Anon forto telle
The Creavnse of þe Trenite, and þereof gan spelle ; 92
And the qweene behel[de] him faste,
And Axede ‘what he hylte’ Atte laste.
Thanne Answerid he ‘that he Cristened was
And I-Clepid “Iosephes” In that plas ; 96
And there-Offen Is there non Man
That Me that Name bereven kan.’
- Thanne Comanded the qweene Anon
Alle hire Owne Meyne from hire to gon. 100
And Anon Alle the poyntes Of the Trenite
To Iosephes sche gan to declaren Certeinle,
So that there was non Clerk levynge
That there-Inne scholde han schewed more konnenge ;
So ferforth that Iosephes Merveillen began 105
That so moche wit mylt ben In womman,
And where sche hadde this konnenge Cawht,
Oþer what Maner Of Man that it here tawht. 108
- Thanne Answered this Qweene Agein,
“Ful ten ȝer My Modir In Certein
Fulliche & hol was In this Creunce,—
As I the telle Iosephes—with-Owten varianee, 112
And ȝit My Fadir there-offen Neuere wiste,
Ne non Of his lyne, thow Mihest wel Tryste,
Saufe Onliche Mine Owne Modir and I ;
I Sey the Iosephes ful Certeinly,
My Modir, duchesse Of Orbery was, 116
As In thike tyme happed be Cas,
Whiche that good womman was, & trewe,
And therto worschepful & Of good thewe ;
My Fadyr was Crwel and dispetows,
And therto Angry & Riht Malicious ;
And So it behappede with-Owten Mo,
That Ouer hens Sevene & twenti winter Ago, 120
124

- That In Owre Contre An holy man there was
 In An Ermytage, As god ȝaf him gras,
 That Moche dide for goddis Sake,
 And God for him Manie Merveilles gan Make, 128
 And his Name ' Salustine ' Gonne they Calle ;
 In him Manie vertwes gonne there falle.
 So thanne My Modir hadde An Infirmitie—
 Certainly Iosephes as I telle the— 132
 That theke tyme xix Monthes hadde holde,
 Sche was In sorwe and wo Manie-Folde,
 That hire Colowr and blood was Al ago,
 So Ful sche was Of peyne and wo, 136
 And Alle hire Membres weren wasted Eke,
 And þerto sche was ful feble & syke.
 So herde sche tellen Of this good Man,
 What Merveilles that God wrowht In him than,
 And thowhte with him sche wolde Gon speke,¹
 And somwhat Of hire herte to him breke,
 To tellen him Of hire Infirmitie,
 ȝif Ony Socour there-offen Mihte be ; 144
 For sonnere sche hopede to ben ded
 Thanne to live to tornen In that sted.
- Whanne þut tofore this good man sche gan to gon, She goes to him,
 Down On hire knees sche Fyl Anon, 148
 And there down sche fil to his feet,
 And preide him Of Socour Also skeet.
 Tho this good Man On here there loked faste,
 And Seide, " O womman, womman, Atte laste 152 He tells her
 Wherto Of helpe Axest thou Me,
 That hast Swich An Infirmyte ?
 Certes thou Art," quod this good Man,
 " Dedlich, and þerto Sinful womman ;
 And I dedlich Am Also, 156
 And therto Sinful with-Owten Mo ;
 In Orbery was a
 holy hermit,
 named
 Salustine,
 and to him,
 Sarracynte's
 mother,
 who was
 bloodless,
 and had wasted
 limbs,
 for help of her
 disease.

¹ MS. speke.

Christ alone
saves those who
love him.

Sarracynte's
mother begs the
hermit to pray
for her;

[¹ So MS. for
'scide.]

she will give
him silver and
gold.

He wants only
Repentance and
Belief.

She promises
anything for the
cure of her
malady.

For seker I non power ne have,
Nethir Man ne womman forto save,
But Onliche it is Crist & god Above
That hem doth Save that him welen love."

Thanne Answerid my modir "Certeinle,
Good sire, so preye thy lord for me
That he wolde taken Me to his grace,
And helthe to sende me In this place."

Thus thanne scheide¹ sche in alle thing
To this goode man ful sore weping,
"For I hope thi God ne wile not werne þe
Ony thing that thouw Axest Certeinle."
"Dame, til to Morwe this May not be,
Certeinli I telle it the."

"Sire, thanne schal I Comen Agein,
And tresowr I-nowh to bringen Certein,
ȝif that he me now helpen wolde,
Tresowr I-nowh Of Siluer & Gölde."

Thanne answerid this good man tho :
"Of thin Tresowr wile he non, Lo,
But Only Of trewe herte Repentance,
And stedfast beleve & ful Creunce."

And tho spak sche with good semblawnt
To him that was goddis seriawnt,
"What thing On Erthe thouw bidde me do,
I schal it fulfille for peyne Other wo,
And he wele me helpen Of thys Maledye
That doth me now so gret Anoye."

Thanne Answerid this goodman agein,
"And thouw wilt fulliche beleven Certein
In Iesu Crist, that verray lord,
I schal behoten the hele at On word ;
Er that thouw Owt of this plase wende,
Thow schalt ben helid with-Owten Ende."

Thanne to his Feet sche knelid A-down,

160

164

168

172

176

180

184

188

192

- | | | |
|--|-----|---|
| And hem kiste with good devociown,
“ Sire ! þif that hele he wel me sende,
On him wile I beleven with-Owten Ende.” | 196 | Sarracynte's mother kisses the hermit's feet, |
| Thanne seide to hire this good Man,
“ þif stedfastli wilt þou beleve,” quod he þan,
“ Anon Riht helyd schalt thou be
Of thin Maladie Certeinle ; | 200 | |
| For hele Is there non so sone
As In god beleve, hos wil it done.” | | |
| Thanne seide my modir Anon Ageyn,
“ Sire ! I beleve it fully In Certein,
That Onliche verray God Is he
That me schal helpen Of myn Infirmite.” | 204 | and declares her belief in the God who will heal her. |
| And Anon this Goode Man took
In his hond Anon A litel book,
And there-vpon ful faste gan Rede
[Al so faste as he cowde spedle,]
In A Corner al be him Selve ; | 208 | |
| There preide he God and thapostelis twelve,
‘ That God wolde sende his Mercy & Grase
To that Synful womman In that phase,
And to keveren here Of that Maladye
That xvij ȝer Contenwelye | 212 | The Hermit prays to God, |
| Here hadde holden In that degré,
Goode lord, þat koverid myhte sche now be.’ | 216 | |
| And whanne his preyere thus hadde he do,
Anon to My Modir he Cam sone tho,
Thus Seyenge to hire, “ Aryse vp here
Also hol As Evere thou Er were,
In the Name of the Fadir, Sone, & holigost, | 220 | |
| Wiche that Is Of Myhtes Evere Most !” | | bids Sarracynte's mother rise whole, |
| Thanne felte My Moder there Anon,
That As hol sche was In flesch and bon
As Evere Ony tyme sche was before,
Sethen sche was Of hire Modir I-bore ; | 224 | in the name of the Trinity, |
| | | and she at once is cured. |
| | 228 | |

And the strengthe Of hire Membres Anon
Sche hadde Aȝen there tho Everichon.

Anon whanne sche felte this riht tho,
That helthe Aȝen was Comen hire to,

Sarraeynte's
mother confesses
God's might.

She's spent over
15,000 besants on
doctors,

bat only God has
cured her.

The Hermit
Salustine
baptizes her.

She brings
Sarracynte to
the Hermit
Salustine,

"Now May I sen," sche seide, "verrailly,
That thi lord Is Strong & ful Myhti
That me hath helyd of My gret Maladye.

For it hath me Cost Certeinlye
More thanne xv thowsend besaunz,

This Maladie wit-Owten variaunz,
& ȝit neuere be non Of hem hele myhte I have ;
But þou, blessed lord, now dost me Save."

Thanne seide to hire this Good man Anon,
"Baptesme to Resceuen er ȝe hens now gon."

And thanne sche Axede him ful sone,
"What that baptesme Mihte done."

And [he] hire Answered Sone Agein,
"It Is thyn hol Savacioun In Certein."

Thanne Answerid sche with good wille,
"I wile it Resceyven bothe Mekly & stille."

Thanne the Goode Man hire Cristened Anon there
In his Name that was Of Most powere,
Whiche Is Fadir, and sone, And holy gost,
On God and thre persones, Of myltes Most ;

And thus My Modyr there he Cristened Anon.

Thanne Owt Of the Chambre sche com gon
There As I Abod with-Owten the dore,

And Al Owre Meyne In the Flore ;
So my Modir took me be the hond,

And with hire to gon I myhte not withstondl,
And thus me to-forn the good man browhte,
That I ne wiste what I seyn Mowhle ;

"My swete dowghter, Com now hider to Me,
Now koverid I am Of Myn Infirmitie ;

þerfore, swete dowhpter, I wolde that þou wost don
As I schal the here Comaunden Anon."

- Thanne Answerid I with herte qwakyng,
 " Modir, I wele don Alle ȝowre biddinge ;"
 So that I hadde gret wondir tho
 What my Modir wolde with me do. 268
- " Faire swete dowghter, I wolde that ȝe
 Wolde worschepen him that myn Infirmite
 Me hol hath Mad, and taken elene Away ;
 So, swete dowghter, so worschep þat man þis day."
 And I wende sche hadde ment that Old Man, 273
 And therfore I ne dorste not Sekerly than ;
 And My Modir Axede me " wherfore ?"
 " For Certein he hath A long berd, & An hore ; " 276 Sarracynte
 And Euere whanne I lokede vpon his berd,
 Sekir, Modir, I scholde ben Aferd."
 Thanne Anon lowgh this good Old Man
 For that I Seyde Of him than, 280
 " Nay, faire dowghter, it Nam not I
 That thi Modir Speketh Of trewely ;
 But Anoþer it Is, that is¹ ful Of Bewte
 And Of Alle goodnessse In Eche degré." 284
 And I axed him, " where that he was,
 ȝif I myht Owht sen him In this plas ;
 And, ȝif he fairere thanne my broþer be,
 Him I wele loven In Alle degré ;
 For my brothir, so fair he Is,
 That of bewte hath he non pere I-wis."
- And whanne to him thus hadde I told,
 To speken to Me he was ful bold : 292
 " With-Inne A litel while here schalt þou Se
 HIm Of whom þat I speke to the,
 Whiche is Fairere thanne thi brothir Is
 In Alle degrés, and In More blis
 Oþer thanne thy brothir Evere thou sye,
 Owþher Euere thou schalt with thin Eye."

and asks her to
 worship Him who
 has cured her
 mother.

[leaf 9, col. 2]

288

284

but if God is
 fairer than her
 brother, then
 she'll love Him.

292

296

¹ MS that if that is.

Sarracynte
perceives a
wonderful
clearness and
sweetness;

And Anon As this word hadde he Seid,

A wondir Clerte toforn me was leyd

300

Sodeynly there In that Chapel ;

Many wondirful swetnesse Aforne me fyl,

And the hows So ful there-Offen was,

And therto swich delicasie In that plas.

304

and amidst them
the fairest person
that ever eye
saw,

Amyddis þat liht & swetnesse þer gan forth gon

The fairest Creature Of flesh & bon,

The Clerest and the fairest persone

That Evere Ony erthly Eye myhte loken vppone. 308

This Man gan holden In his Ryht hond

The Signe Of A red Cross, I vndirstond,

And bothe his Eyen Me thowhite ferden there

Also Cleer brennenge As Ony Fere.

312

And thus A whille Stood he thore ;

Where-Offen I was Albasched wel sore,

Of the wondris that I On him gan beholde ;

Wherfore myn herte wax wondir Colde,

316

For On him non More thanne Mihte I loke,

So that for drede myn hertë qwoke,

But to the Erthe I fil plat Adown

As thowh I hadde ben In A swon ;

320

She falls to
the ground.

Thanne the Ermyst took me be þe honde,

And Made me vp be him stonde ;

Of wheche Silte hadde I gret Merveilleng :

And sauf my Modir & thermit Saw I non thing. 324

The Hermit lifts
her up.

Thanne this good man Seide to Me,

“ Now, my faire dawhter, how thinketh the ? ”

And thanne I Answerid so Ageyn,

“ This Mannes Creannce I wele reseeeyven fayn.” 328

She agrees to
receive this Man's
belief, and
the Hermit
christens her.

And Anon there he Cristenede Me

In the holë¹ Name Of the Trenite ;

So þat aftir he told vs, but not be-born,

‘ How þat Iesus Crist was Coneeyved & born

332

¹ Et il me baptisa maintenant el non de la sainte trinite.—A.

Of An holy virgine, Modir & Maide,
As be Old tyme the prophetis saide ;
And how þat On þe Cros he gan to dye,
Man To beien from endles felonye ;
And how þe thridde day he Ros Ageyne,
And deliuered his frendis from Endeles peyne ;
Thanne Aftir, with the xlthe day,
Streyht to hevene he wente his way ;
And the xj day Aftir, with-Owten fantem,
He sente to his dissiples, Into Ierusalem,
His holy gost, Anon there Ryht,
In liknesse of flawmes of fir so briht ;
& told hem Also how that they scholde
His bodi sacren to ȝong and Olde,
As he hem tawhte At his sene,
The[r] Alle his apostelis weren Clene
The Niht to-fore he suffrede passiown ;'
And thus tolde vs thermyt, Al & som.

Thanne whanne this to vs hadde he told,
To that Awter he wente ful bold,
And there made he þat holy Sacrament
With hy devocioun and good Entent ;
And to my Modir there it tho took,
And sche it Resceyvede, & not forsook.
Thanne After to me he Cam Anon,
And In My Mowth he wold han it don ;
Thanne thus to me he gan to seyn :
' That I scholde beleven Certein,
That theke same body it was
The wheeche In the virgine took his plas.'
Where that thanne I taried Anon Ryht,
That to beleven hadde I non Myht ;
So thanne thowhte me Anon In My siht,
That it was theke Selve Faire wyht
Wheeche In the Chapel I sawgh to-fore,
That I was Offen Abascht ful sore.

The Hermit tells Sarracynte and her mother about Christ's death,

336

resurrection.

340 ascension,

344 and gift of the
Holy Ghost to
his apostles.

348 *col. 1]*
and charge to
celebrate the
Sacrament.

348 celebrate the
Sacrament.

352 The Hermit then
makes the
Sacrament,

gives it to
Sarracynte's
mother,
and then to
Sarracynte,

360 telling her to
believe it is
Christ's body.

364

She thinks it's
the fair Man
she saw in the
Chapel.

Sarracynte and
her motherpromise not to
sacrifice to idols,but to believe
on God.When they reach
Orbery, their
home, they hear
a wild Beast
has broken out,

so fierce that

he eats sheep,
children, men,
and horses,and that
Sarracynte's fair
brother has gone
forth,

Thanne seide I to him Anon there,
 "Sire, I beleve As thou scidest Ere."

So that from him we departed Anon,
 Homward In Oure weye forto gon.

372

Thanne charged he vs In Alle wise,
 'That we scholde don non More S[a]crifise :'
 "To þe fals ymages of tre ne ston,
 Be no weye Sacrifise Make þe non."

376

And thanne we Answerid him Ageyn,
 'That On God wolde we beleven Certeyn,
 And Comfort and Ioye Of him to have,
 And that At Owre Endeng he wele vs save.'
 In this Maner Ferst Of Iesu Cristes lawe
 Thus lerned we, & there-Offen weren fawe.

380

And whanne that we weren comen to Orbery.

Thanne herden we A wondir Noise, & a gret Cry, 384
 Of A savage wilde beste

That was broken Owt of a foreste ;
 And Al the Contre it gan to chase,

388

It Forto distroyen In som plase ;
 For it was so dyvers A beste of kynde,
 That þere hadde nou Man wit ne Mynde
 To tellen what thike beste was

That they Chaced In theke plas ;

392

For that beste was so dispetous,
 So feers And so Angwischous,

That he distroiede theke Contre,

An Ete schepe & Children In Eche degré ;

396

Men & hors he gan to distroye,

And to wommen with Childe he dyde gret Anoye.

The same tyme þat we from þis good man gonue gon,
 Theke tyme fel this Chawnee Anon,

400

That the peple Gomen to gaderen faste,
 And my brothir In that pres forth paste,—
 That so fair and so hardy he was,—

With hem he forth wente In that plas,

404

- And A good hors there he be-strod,
And wel Armed he was, & non lengere Abod,— well armed,
As behoved A ȝong knyht Forto were,
For A litel to-fore knyht was he mad þere,— 408
For there dorste non Man that beste Chase,
But he were Armed In that plase ;
For the beste was wondirful In that stede,
For thre hornes hadde [he] In his hede,
That So trenchaunt An scharpe were,
Scharpere than swerd, knyf, Oþer spere,—
For they wolden perschen bothe Irne & steel
Thow it were wrowth neuere so wel,— 416
Wheche beste mi brother gan to chase
Aforn Alle the men þat weren In that plase,
So that In tweyne plases he it smot
With A scharpe swerd that wel bot ;
And fowre hors he Slowgh vndir hym,
The beste, it was so spetous & grym.
And whanne this beste Chased was So sore,
To the Forest he wente Alle heim before,
As it was Sekerely thus Me told,—
For I was not there it to behold,—
And my brothir Aftir him prekede faste,
To the Forest he Entrede atte laste :
And sethen that to theke Forest he wente,
And Folewede the beste there presente,
Sethen was there Neuere Man ne womman
That Of him Ony tydinges tellen kan,
Ne Neuere Sethen In-to this day
We ne herden neuere Of him tydinges In fay.
- Thanne seide my Modir Anon to Me,
“ Behold, dowlter, here now and se
How that þe Ermyt, this holy Man,
That schal befallen, tellen he Can.”
So that I held him with Crist prevë,
For that he Seide I scholde neuere se
- to fight this
wonderful three-
horned Beast.
- [See 9, back,
col. 2]
- He smites the
Beast in two
places,
- so that it flees
to the forest,
- whither he
pursues it,
- and he is never
heard of again.
- Sarracynte
thinks the
Hermit privy
with Christ,

- as he told her she
should never see
her brother
again.*
- In the joy of their
Christianity
Sarracynte and
her mother forgot
her brother's
death.*
- Sarracynte's
mother orders
all her people
out of her room,*
- and bids her
daughter go to
her jewel stores,
and bring her a
White Box and a
Ring.*
- She prays,
weeps, sighs,
and thumps her
breast.*
- My brothir, as it fil be Cas,
So fair as him as in the Chapel was ;
And therfore ful soth seide he,
For aftir that day I mihte him neuere se. 444
- And we so with Cristes passioun enspired were,
That Al his deth forgoten we there,
For the grete Ioye, And Oure Creawnce
That we hadde Resceyved to his plesaunce ; 448
- Whiche Creaunce my Modir kepte ful wel,
And Neuere aspied was non del
Into the day and tyme Of hire deth,
That sche scholde dyen, & ȝeven upe the breth. 452
- Thanne Comaunded sche there Ryht Anon
That Alle the peple Owt Of þe chambre schold gon,
Sauf Onliche Alone sche and I ;
This was hire Comandement trewly. 456
- And whanne they weren al Owte I-gon,
Sche bad me Schette the dore Anon ;
And whanne to hire that I was Comen Agein,
Thanne seide sche to me In Certein, 460
- 'That owt Of this world that Nyht scholde sche go ;'
Thus sche me tolde with-Owten Mo,
" Now, faire dowlter, go ȝe now Into tho wones
There As lyn Alle myn precious stones, 464
- And Also A whit Booyst and A Ryng,
And that loke ȝe bringen me Ouer alle thyng."
Whanne that this to hire I hadde I-browght,
Thanne vpe sche hire dressid As sche Mowht, 468
- And On hire knees sche dressid hire down
To-form hire bed In Orisown,
And there gan sche to wepen ful sore,
In Sighenges, and bunching On brest wel more.¹ 472
- And whanne In this Contenaunce longe hadde sche be,
Aftir the boist Anon sche Axede Of Me ;

¹ Et batoit son pis de son poing, mult angoisseusement.—A.

- Thanne Axede sche water to hire hond,
Hem to waschen, As I Cowde vndirstonde. 476
- And whanne hire hondis I-waschen were,
The boist Anon sche Opened there ;
Owt of that boist there Isswed Anon
Owre holy Saviour bothe In flesch and bon,
In forme Of bred there In hire Syht,—
For so was the wil Of god Almyht,—
And with Manie teres and sore sighenge
There Resceived sche that holy thinge.
And whanne that thus hadde sche doon,
Thanne seide sche to Me Anon,
“ Now that I have Resceived my saviour,
I am sekir From Alle deseises & dolour—
From the devel and Alle My Fon,—
And I am Seker to hevene to gon,
For I have Resceived of Alle Siknesse þe boote,
And helthe of alle Angwiesch, boþe Crop & Roote. 492
- Lo ! dowhter, this boist kepen thou sehal
In A ful prevē plase with-al,
And that It Come In non Mannes hond
But In thin, I do the to vndirstond.
For this that I have Reseyyved here,
Is¹ Oure Saviour here & elles-where ;
For On God In thre persones it is,
And thre persones In On God I-wis ; 500
- And loke ȝe that this ȝe kepen riht wel,
And loke þat ȝe wraththen þat God neuere A del ;
Loke that ȝe taken this holy In Remembraunce,
And thinketh Algate vpon this Chauuse ; 504
- Thenke ȝe how he Cam Into this word,
And In Mannes kende here dweld be his owne Acord,
And alle thing suffred as dyde Man,
Sauf Only Of synne neuere knewe he þan, 508
- Out of her White
Box comes the
[leaf 10, col. 1]
Saviour in form
of bread.
- says she's
sure to go to
heaven,
- charges her
daughter to keep
the Box secretly,
- and take Christ's
body in re-
membrance
- of his sufferings.

¹ MS. Iis.

- Where-offen that he was Evere klene,
 & neuere þerwith spottid, with-Owten wene.
- Sarracynte's
mother bids her
have Christ every
day in her
company,
as she herself
has had.
- Loke that þe have Euere this In Mynde,
 How good that lord was, & how kynde, 512
 That for vs he suffrede ded,
 Mannes sowle to beyen from þe qwed ;
 And loke that Al this In Memorie þe haue
 In ȝowre herte, And þe wil be save, 516
 And that Every day In ȝowre Compeni he be.
 Now, goode swete dowlter, so thinketh On me !
 For, sethen that I Crestened was,
 Everiday I him worschedipid In this plas, 520
 & Euery day in my Compenie mi saviour I hadde,
 Therwhilles was I of non man Adradde ;
 But, swete dowlter, this wot I wel,
 That here-Offen knew þe nevere A del ; 524
 For I it kepte In previte,—
 The Cawse why I schal telle þe,—
 For ȝif thou haddest deid In this world er I,
 Thow schost it han Resceyved trewly ; 528
 But sethen I deien schal to-Forn the,
 I have it Resceyved, As thow myght se.
 And therfore, Anon As I am ded,
 To the holy man þou go, Into that sted 532
 Where we resceyved Oure holy Creunce,
 And telleth him Of Al this chavnce,
 And preieth that holy blessid Man,
 My sowle In Comendacion to haven than, 536
 That Only Goddis Seriawnt Is,
 For me to preyen to the kyng [of] blis.
 And, swete dowlter, thow to him go,
 And for Ony thing that thow this do, 540
 Loke that þe taken Of him ȝoure saviour
 That ȝow sehal saven In Everi stour,
 So that Owt Of this world neuere þe passe
 But þe him han to-forn ȝowre fase,
- 544

To Resceiuen *ȝoure euere-lasting savement* ;
 For I wot wel þat he wele, with good Entent,
ȝow it taken In this degré,
 And *ȝe* it him Axen for Charite.

and so receive
everlasting
salvation,

548 [leaf 10, col. 2]

“ And whanne that to *ȝow* he hath it take,
 Loke *ȝe* that An Onest place þerfore *ȝe* make,
ȝowre Saviour to kepen Inne deyntele,
 In A worschepful place & A preve,
 So that from Alle leving Creature
ȝe mown it kepen bothe sauf & sure ;
 And this white boist take with the,—
 For he him self *ȝaf* it to Me,—

552

And Into this boist thaue putteth Anon
 Swich thing as he wele there-Inne don.
 And whanne *ȝe* haven it In *ȝowre* keping,
 Loketh that Everi day, Ouer Alle thing,

556

and put Christ
in her White Box,

That to this holy Boyst þat *ȝe* go,
 And *ȝoure* devocions doth therto
 With weeping & with sore syghenge,
 With bonching On brest, and Repentinge
 Of alle the sinnes that *ȝe* hauen I-do,
 With high Contricioun, dowhiter, Euere-Mo ;
 And he wolde sende *ȝow* swich grace & powere,
 Neuere Oþer God to worschepen here,
 But Only him that Is *ȝowre* saviour,
 Wheche schal *ȝow* kepen In Every stour.”

560

and daily do her
devotions to it
with weeping

564

and contrition.

Lo, Sire, thus My Modir tawhite tho Me
 How I scholde me governe in eche degré,
 Lik as this storie doth me now telle,
 And as *ȝe* me heren to *ȝow* now spelle :
 Swich thing as to my sowle profitable scholde be,
 Alle sweche Manere thinges my Moder told me ;
 And alle thing þat scholde don me Noysaunce,
 Hem scholde I flen for Ony Chawñce.

568

572

Thus did Sarra-
cynte's mother
tell her how to
guide herself.

And whanne these wordis weren spoken Echon,
 Sche bad me Opene the chambre dore Anon ;

580

- Sarracynte Thanne Comen In the gentil wommen Alle,
 As to A dwchesse gan to befalle ;
 And thanne Rowned sche In Myn Ere,
 And Axed me, "whom I sawgh there,
 Abowtes hire bed Ony Man stondynge ;"
 Where-Offen I Merveylled Ouer alle thinge. 584
- sees Christ
hol l her mother's
hand. Thanne saw I there the same Man
 That to-forn tyme In the Chapel saw I than ; 588
 And my Modir he held be the hond,
 And to-forn hire bed there gan he stand,
 And whanne the same I sawh there
 That the Ermyt In þe Chapel schewed me Ere, 592
 Neuere so sore abasched I was
 As I was tho In that same plas.
 And thanne my Modir Axed me tho,
 "What that I sawh to-Forn me go ?"
 Thanne I hire tolde it was Owre Saviour ;
 And sche him dide ful gret honour :
 More-Ouer sche seide, "blessid mot he be
 That Into this Erthe wil discende to me ; 600
 Now wot I wel that I schal go
 With him to blisse for Euere Mo.
 Now, goode swete dowghter, Er that I go,
 Kysseth me er that we now departen Atwo,
 For to god I schal Comaunden ȝow here ;
 And therfore, dowghter, loke þat In Alle Manere
 That ȝe don lik As I have ȝow tawht,
 And pleynly that ȝe forȝeten it nowht ; 608
 For this lord with him wile ledn Me
 Into A plase þat is ful Of prosperite,
 And þerto ful of Ioye and delicias."
- [leaf 10, back,
col. 1]
kisses her, Thus told me my Modir Sekerlye ;
 And with this word, Sire, Certeinly
 Departid the Sperit Owt Of hire body.
 & anon I fulfilled hire Comaundement,
 And to that holy man I wente with good entent ; 612
- Sarracynte goes to the

- | | | |
|--|-----|---|
| There he me tho took My saviour Anon Riht,
My God, my Lord, & þerto man most Of Miht.
And whanne he to me hadde longe I spoke,
And wel of this world to me his herte I-broke, | 620 | Hermit Salustine,
receives Christ
from him „in her
White Box“, |
| Thanne schewed he me þe knoweng of þe trenite,
And how þat In this world I schold Governe Me,
& Comaunded me to Fadir & Sone & holigost,
Whiche that Is lord Of Mihtës Most, | 624 | with counsel how
to rule herself, |
| And preide me that I scholde Retournen tho
Into the plase Aȝen that I Cam fro ;
For non lengere ne speken to Me he Myhte,
So feble he was tho as to My Syhte. | 628 | and leaves him
very feeble. |
| And whanne Owt Of his Ermytage I was gon,
A wondirful swete Noise thanne herde I Anon,
And my white boyst I held In Myn hond :
To heren this Noise ful stille gan I stond ; | 632 | She hears a
sweet noise, |
| And Me thowghte tho As In My Syht
In that song, thre On that Chapel gonneñ A-liht.
And whanne from that Chapel that I was gon
The spase of half A myle, thanne Mette I Anon | 636 | and sees Three
Beings alight in
the Hermit's
Chapel. |
| A man that was Clothed In a Robe Of blak,
That was bothe Megre and pale with-Owten lak ;
Ful whit and long was his berd and her—
Of the man that I tho Mette thanne ther,— | 640 | Half a mile
on, a man
in black meets
her, |
| & swich Abit me thowhite he hadde
As the man In Chapel was In Cladde,—
So sone was torned his Clothing
That me Merveilled In Alle thing ;— | 644 | |
| And so faste and Sore tho gan he to gon
That he was Al On Swot þere Anon.
And Anon As he loked On Me
He wepte ful sore with gret pite, | 648 | |
| And thus he seide Anon to Me thore,
“ A ! Cristene womman, thou hastest Sore ;
For þou were neuere so sone past from þat good Man,
That his Sperit Owt Of his body wente than.” | 652 | and tells her
that Salustine is
dead. |

The Man in
Black tells
Sarracynto

he is sent to
her by the
Holy Ghost,

[If 10, bk. col. 2]

and that three
angels bore
Salustine's soul
to God.

She and the
Man go back
to Salustine's
hermitage.

- And whanne that Cristene he gan me to Calle,
Anon Of my palfrey I gan down falle,
And Mekliche I axede him Anon,
‘ Whens he Cam, and whedir he scholde gon.’ 656
Thanne he me Answerid there Anon Ryht :
Quod he, “ I Am the Seriawnt Of god Almyht ;
For ȝow ful sore I desire now to se,
For bothe to-gederis Aȝen scholen we— 660
As be the Schewyng Of the holy gost—
Bothe Aȝen to-gederis gon we Most ;
For Owt of this world his sowle is past ;
Therfore thedyr Go we In hast.” 664
- And I him Answerid, “ Sire, For Certein
From him Ryht now Cam I ful pleyn,
And On lyve Sire lefte I him there,
But þat with siknesse he was Charged sore.” 668
“ How may this ben, faire dowlter,” seide he,
“ Whanne thou herdest þat Melodie and Aungeles thre,
How In that Chapel they gonnен to A-lihte,
And boren his Sowle to-forn God AlMihte :” 672
- And whanne this he tolde to Me,
Thanne wepte I ful gret plente,
And Cleped I My men¹ to Me Anon,
Wheeche þat with me þ' dir gonne gon,— 676
For In hem bothe I trosted ful wel,
For Of myn Norture weren they Eueridel,
And therto On Of hem My Cosin was,
And A Clene Maiden, and ful of Gras,—
That so Alle thre we Retorned Agein
Aȝen to thermitage tho In Certein.
And whanne that thedir we Comen Agein,
The good man was to god past In Certein : 684

¹ et apielai .ij. de mes sers qui auoec moi estoient uenu, en qui ie me fioie mult. Car ie les auoie acates petis enfans, et nourris les auoie tant qu'il estoient grant et sage, et bien conuenable a seruir en vne haute maison. Chil doi estoient en ma compagnie, et vne moie cousine sans plus, qui estoit puchiele, et est enchoire.—A.

And whanne this goode Man saw him þere lye,
 Anon he wepte tho ful tendirlie,
 And vpon that dede body fil a-down,
 And there lay he ful longe In swown.

The Man in
Black weeps,

688

Thus whanne there longe hadde he leyn,
 Vp he Ros thanne In Certein,
 And behinde the Awter gan he gon,
 And thens with him browhte he Anon
 Sweche maner Of Instrumens, As thowht me,
 That A pyt with, Mad scholde be.

692

Thanne tofore the Awter gan he stonde;
 A pit þere forto Maken thanne gan he fonde,
 That the ded body there-Inne Moot Reste :
 Thus this pyt Made he with the beste.
 Whanne this pit thus Ended was,

696 digs a grave
before the
Altar in the
hermitage,

He lift vp his hand Anon In that plas, 700

And with the signe of þe Cros þe body blessed he,
 Er Into the pit It pvt schold be,
 And þat body took be the hed anon,
 Into that pit for to have don,
 And Me the Feet he bad taken tho,

704 takes Salustine's
corpse by the
head, and bids
Sarracynte take
its feet.

Into the pyt forto have do;

"A! Sire!" quod I, and to him Seide,
 "It were not worthi On him hond þat I leide, 708 At first she says
she is too sinful,
 For I am Synful womman,
 And On this Craft non thing I ne kan,
 Nethir to towchen So holy A body ;
 Trewly, Sire, I nam not worthy."

708 At first she says
she is too sinful,

712

"A! leve soster, whi sey þe so here ?
 A more holy thing with ȝow ȝe bere
 Thanne Evere was this holy body ;
 Therfore taketh the feet ful softly."

716

Thanne wiste I wel that he was an holy man,
 That So prevy things Cowde tellen than.
 Thanne took I the body be the Feet,
 And he be the hed, and down it leet

720 but then takes
the feet, and
lets the corpse
down

- into the grave. Into that pyt there thanne Anon,—
That holy body, bothe flesch and bon ;—
And thanne with Erthe he keuered it sone,
And seid there Ouer what was to done. 724
- The Man in Black Thanne of Iesu Crist spak he to Me
In Mani Maners & In dyvers degré,
And Aposed me Of my saviour.
And Of my two seriawntes In þat stour, 728
Thanne seide [he] to vs ful wondirfully,
[“ How dore] þe ben so bold, Other So hardy,
Swiche tweyne Seriawntes with ȝow to bringe,
That with-Inne this holy phase Scholden haven non
Entringe ? 732
- [leaf 11, col. 1]
rebukes Sarra-
cynte's two
heathen servants,
- for worshiping
the devil.
- They pray
him to baptize
them,
- which he does.
- Thanne seide [he] to vs ful wondirfully,
For ȝe Scholden not Entren here with-Inne,
That liven In wretchednesse and In synne,
And worschepen the devel bothe day & Nyht,
And him ȝe Serven, that fowlë wyht.” 736
- There sweche wordis to vs Spak he Anon,
That to his Feet we llen Echon.
Thanne preyde iche him with riht good wille,
The Ryht Creanee On hem to fulfillie, 740
And Cristendom that they mylten take
In worschape Of that Goode lordis sake,
For non lengere that they mylten dwelle
In Servise Of the devel Of helle. 744
- And whanne that he hem herde þere speken
so,
Riht Anon water than fette he tho,
And Anon hem Cristeneden with-Owten bost
In the Name Of the fadir & sone & holi gost ; 748
And he hem preide ful tentifly
That Creanee to kepe ful worthily,
And that ymages so fals Evere to dispise,
That So fals ben In Al Manere wise. 752
- And he me preide hem forto kenne,
That they mylten becomen good Cristene Menne ;

And there to God he Comanded vs,

And we him to swete Iesus,

For thens owt of þat plase wolde he Neuere go,
But there wolde dwellen for Evere Mo.

And God for him wrowhte In that plase

Mani Faire Miracles In litel spase ;

But I ne Cowde weten ȝit what was his Name,
Of him that was so good Of fame ;

And ȝit God graunted me that faire grase,

That I At his Owne beryeng wase

In the same Maner As I at the tothir was Er,

Riht so [I] beried him bothe Faire & Cler ;

And from that day ȝit hider-to

I have belevid In God ȝit Euere Mo."

And Iosephes Abod Alle hire Answere

Evene to the Ende that sche seide þere,

And hire Answerid ful sone tho,

"Sey me, dame, how mytest þou don so,

A Cristene woman þat thou schost be,

And dost not þere-aftir In non degré,

And that thou him worschepest nowht,

That so dere In this world the bowht?"

"Sertes, sire," thanne Answerid sche,

"My lord Is so spetows and so Angre,

That Everi day I moste Awaiteñ Myn Owr

Whanne I May worschepen my saviowr ;

For, And Ony thing he Mihte Aspien with me

That him scholde misplese In Ony degré,

Anon he wolde me Confownde,

And distroyen me Into the harde grownde ;

But now I hope Oure lord wil to him se,

In the Ryht beleve that he mot be ;

And I the preie, that Art Goddis Seriawnt,

Him from bodily deth that he wolde grawnt,

And him hom In worschepre forto bringe,

And [in] his Creawnce to Maken his Endenge ;

756

The Man in
Black stays
in Sahustine's
hermitage,
working miracles,

760

764 and Sarracynte
afterwards buries
him there.

768

When Josephes
has heard all
Sarracynte's
story,

772

he asks her why
she doesn't
worship Christ.

776

' Because my
husband is so
angry,

780

and if I were
to displease him,
he'd kill me.

784

I pray God

788 to keep him

and convert him.

I dread your words that he (Evalach) shall be three days in his enemy's power.'

- & ȝif this Ones I Mihte knowe,
There nis non Creature, neþer hy ne lowe, 792
In this world schold me disseise,
So mochel myn herte it scholde plese ;
But Evere, Iosephes, I drede me sore
Of þe wordis that ȝe han scide before, 796
That thre dayes & thre Nyht
His Enemy Of him scholde han Myht."
"That is ful soth," quod Iosephes thanne,
"For there nys non Erthly Manne 800
That his word ne may with-seye,
Ne his Comandement, In non weye."
"Sire ! ȝit ȝe Mown don this for me,
To preien to that God In Maieste, 804
That he wolde schewen ȝow with-Owten faille
How my lord hath sped In his bataille."
So longe that lady preide Iosephes tho,
That Everi point he told hire to ; 808
And how he hadde I-sped from day to day,
There Al the sothe he gan here Say.

CHAPTER XVI.

Josephes tells Sarraeynte of the White Knight, whom Evalach and Seraphe cannot make out (p. 197). Evalach goes to see Tholomes (p. 198), and then returns to Sarras, taking Seraphe with him (p. 198). His Queen receivs them with great delight, and he at once asks after the Christians (p. 199). Joseph comes (p. 199); he tells Seraphe that it was Evalach's prayer that gave him his great strength (p. 200). Joseph orders Evalach's shield to be uncoverd (p. 201). A man with a wounded arm is heald by it; and then the cross vanishes (p. 201). Seraphe declares that he will turn Christian, and Joseph baptizes him, and changes his name to *Nasciens* (p. 202); he is heald at once, and so preaches to Evalach, that he and the wounded man are baptizd too, and Evalach's name changd to *Mordraynes*, or "Slow-of-Belief" (p. 203). The rest of the people are baptizd; and Joseph destroys the images, and converts all Sarras (p. 204).

He leaves three of his friends in Sarras in charge of the Grail-Ark, and goes with the rest to Orcauz (p. 205), where he turns out of an image the devil Aselabas, and makes him explain why he had killd Tholomes (p. 206-7), *Mordraynes* orders his people to be baptized or to leave the country (p. 208); some are killd by the Devil (p. 209), and a spear-head is driven into Joseph's hip for his neglect, and left there (p. 209-10). The whole land is converted (p. 210), bishops are ordain'd (p. 211-12), and the bodies of the two Hermit-Saints, Salustes and Ermonies, procurd for the Churches in Sarras and Orbery (p. 213).

Thus Iosephes and his Compenie,

Iosephes and his
friends are well
lookt after by
Sarracynte.

In Sarras weren they Sekerlye,

4

Worthily I-served Of that Qweene

That Sarracinte was Clepid be-dene.

And As thus In talkinge they were,

To Sarracinte goode tydinges told he þere,

'That to Orcauz hire lord was Come,

And with him A fal gret throme ;'

And tolde hire of the white knyht,

How graciously he bar him In fyht ;

But No man Cowde tellen what he was,

Of Alle hem that weren In that plas ;

And ȝit the king wolde han wist ful fayn

What he hadde ben In Certain,

And Merveilled Sore Alle that Nyht,

& lay and thowhte Of that white knyht ;

And so dide Also Sire Seraphe,

For he ne wiste where becomen was he,

And seiden 'that Glad scholden thei neuere be,

Til of him they knewen som Certeintc.'

And thus Al that Niht Spoken they two

Of the white knyht, and Of no Mo,

Wheche he lovede Ouer Alle thing,

And be him gat he Conqwering ;

And thus leften they not Of talkyng

Til bothe weren Fallen in sleping,

For Wery of fyhteng Alle they Were,

And Al here Comperi þat with hem was there.

8

He tells her
of the White
Knight.

12

about whom
Evalach and
Seraphe are
both wondering
outside Orcauz.

20

24

28

- Evalach goes
into Oreauz to
see Tholomes,*
- Erly on the Morwe, whanne þe kyng Aros,
Streyht Into Oreauz thanne he Gos .
For to speken With tholome the kyng,
And to knowen & sen of his governyng. 32
- who falls down
before him,*
- And whanne Tholome Eualach Say Com,
To his Feet he Fil Anon þere A-down,
For ful gret drede hadde Tholome
That kyng Eualach Wolde don him sle. 36
- and bids his
knights do so too.*
- Thanne king Eualach took him be the honde,
And made him vp-Riht forto stonde,
Be Encheson that A kyng he was,
And Most Of woschepe In that plas. 40
- Evalach rides
towards Sarras,*
- Thanne Anon kyng Tholome
Clepid forth [his] knihtes¹ & his Meyne,
And bad hem down fallen to here lord,
And him Woschepen with on Acord. 44
- and asks Seraphe
to come too,
and see Joseph.*
- Whanne they hadden thus Alle I-do,
Kyng Eualach from hem gan to go,
And toward Sarras gan forto Ryde,
He & his Meyne be his Side, 48
- Seraphe agrees.*
- And with hym Sire Seraphe he ladde,
That Manye A gret wounde there hadde ;
And thanne seide Sire Seraphiē,
'That hom Into his Owne Contre wolde he, 52
- Where that he Scholde more Esed ben
Thanne In Sarras, As he tho Cowde sen.'
- Thanne seide king Eualach to him tho,
'Sire, with me to Sarras Scholen ȝe go, 56
- And there grete Merveilles scholen ȝe se,
Of the moste wondirful Man that may be,
That tolde me how that it schold be-falle
Of my bataille, begynneng and Alle."
- And thanne Answerid Sire Seraphe,
'That gladliche theke Man wold he se.'

¹ *knihtest* in the MS.

So that bothe Sire Seraphe & þe kyng, To Sarras Comen with Owten lettyng ; And Alle the tothere Meyne, Eche tornede to his Contre, As the king hem ȝaf license Fortho gon from his precene.	64	Evalach and Seraphe reach Sarras.
And whanne the king to Sarras was Gone, With gret Ioy ^e þe Qweene him Mette Anone, And Also hire dere brother Sire Seraphe, Of hym gret Ioye Made tho sche,	68	Sarracynte meets them with joy.
And so dide Al that Cite tho, Gret Ioye Made Of hem two ; For they Supposed In Certein, To that Cite Neuere to have Comen Ageyn.	72	
And Anon As the kyng On-horsed was, After the Cristenmen he Axede In þat plas ; And the qwene, that wolde not vndirstonde ; But ȝit Anon the kyng Sente his sonde	76	Evalach asks after the Christians,
To Seken thanne Iosephe & his Meyne, “ For, dame, it Is Al trewe that he tolde me.” And whanne the qweene him herde so sayn, Thanne In herte was sche bothe Ioyful & fayn,	80	
And sente to seken Iosephe anon Also faste As they myhten gon. And Anon As Evere the king saw Iosepe,	84	
Ryht Anon to him he gan forto lepe, ¹ And seide ‘ that he was the beste welcomed Man Thanne Evere was Oni prophete,’ he seide than.	88	and welcomes Joseph.
And be him he made him to sittin A-down ; And thanne to Seraphe seide he this Resoun,— That Sik vppon A Cowche he lay, As was hurt vppon the Formere day,—	92	

¹ The marks of contraction over the *p* of *Iosep* and *lep* are the same, and, though this *Iosep* has been printed *Iosephe* elsewhere in the text—as Joseph occurs in the MS so often—yet here it is printed *Iosepe* on account of the ryme.

"I sey to ȝow now, brother Sire Seraphe,
That be this Man I have Conqwest & my degré, 96
Whiche that I wele that ȝe knowe,
And Al my peple vpon A rowe."

*Joseph says
that God, not he,
gave Evalach
the victory.*

"Nay, sire," quod Iosephe thanne,
"It Miht neuere Comen be Erthly Manne, 100
But be him In whom thou hast Creunce ;
He hath the sent Al this good Chaunce."
Thanne Axede Sire Seraphe Anon thanne,
"What Manere of powere hath that Manne 104
That he is of so gret powste ;
I preie the, Belamy, telle thou me."

He tells Seraphé

Thanne Answerid tho Iosephe Ageyn :

"I Schal þe Sein, Seraphe, In Certeyn ; 108
And what he sente the to seyne by me,
I schal the now tellen, Sire Seraphié.
This lord that kyng Of Cristene Is,

Be his Mowth he seide to Me I-wis, 112
That he was the Same Man
That from Sevene knyghtes deliuered þe than

*that God
delivered him
from seven
Knights who'd
brought him
to the point
of death ;*

Whanne atte the prikke of deth þou were I-browght :
Seraphe, thorwh thy Myht wos it Nowht. 116
And ȝif thou Supposist that Al thi Chevalrye
Come of thy self,—Nay, Certeinlye.
And ȝif thou beleve now so,
Al it is Folye þat thou dost do. 120

*and this, because
Evalach prayd
to Him.*

But knowe thou wel, Sire, for Certeine,
That whanne Evalach the saw In sorwe and peine,
And there he Made his preiere Anon
To þat lord of whom he bar signe vpon, 124
"That, as his dere broþer, the In bataille scholde defende
From peril of deth, & to þe victorie to sende."
And whanne Iosephes thus tho hadde I-seid,
Thanne Seraphe, that vpon A Cowche was leid, 128
Of his wordis ful sore Abasched he was,
Of wheche no man knew tho in that plas.

And Seide thanne Anon king Eualach tho,
"Certes, dere brother, It was Ryht So."

132

Thanne Axede Iosephes the Signe Anon
Of þe Cros þat he hadde In his scheld doon ;
And whanne this scheld was vndon,
The signe of the Crois they behelden Anon ;
And there anon it semed there In Al here siht
A wondirful Red Cros, & Merveillously dyht ;
And vpon that Crois hem thowhte they sie
A man In manere on þat eros was Crucifie.

136 and upon the
red Cross on it

In the Mene whille þat this Sihte was,
happed A man to comen Into that plas ;
And Iosephes him Clepide there Anon,¹
For his Arm Ny from his body was gon ;
"Certes," quod Iosephe, "this lord is of so gret powere,
That thin sore putte to him here,
As heil & sounnd thanne schalt thou be
As euer is Oni Man In Cristiente."

144 A diseasd man

And this Man dide Anon As he him bad,
And Riht Anon there his hele he had.
Thanne alle the hurte men þat weren present
Seiden it was don be Enchauntement ;
And his Arm be-Cam As hol Anon
As was fisch that bar A bon.

152

ȝit a gretttere Merveille was in that plas,
Of the Cros that In the Scheld tho was :
It vansched Awey there tho soleinly
That neuere man ne wiste whedir ne whi,
So that it was neuere More Sein
In that Scheld Aftir Certein.

156

Then the Cross
vanishes.

Of this thing Alle Sore abasched they were
That in theke plase þat tyme weren there.

And whanne Seraphe this gan beholde,
Non lengere thanne Abiden he wolde,

160

164

¹ The French makes Seraphes propose to Josephes the cure of the wounded man as a test. If he can be cured, Seraphes will believe in God as the true one.

Seraphē

But Anon Cristened he wolde be,
 & On him to beleve, In Eche degré,
 That hath so moche strengthe & power,
 Sike Men Forto keveren there. 168

falls at Joseph's
feet and begs
to be baptizd.

And he him there dressed vppe al so skeet,
 And fyl adown Anon to Iosephes Feet ;
 There Axede he Ioseph, for charite,
 Anon A Cristene man that he Mihte be. 172

"In the name of þe Fadir, sone, & holigost,
 Whiche that Is lord of Mihtēs Most,

I the cristene," quod Ioseph thanne,
 "And loke þat thou be true cristenre Manne." 176

In his Cristendom, his Name chonched he,
 And Clepid him 'Nasciens,' that men myhte se.

And Anon As he tho Cristened was,
 Swich A Clerte On him fil In þat plas, 180
 Seenge to hem that stood Abowte,
 Of diuers meine a ful gret Rowte,
 And hem besemede ful verrayly
 That alle his Clothes weren taken Awey ; 184

Hem thowhte they sien A brennenge brond of fer
 Into his Mowth how it Entrede ther.

Thanne herden they there A wondir vois anon,
 That thus to hem seide þere Everichon : 188

"The last of þe ferst hath taken Away
 Alle filthedis this ilke day.

Be his Owne stelfaste Creavnce
 Him is be-happed this ilke Chaunce." 192

And whanne this vois tho was past,
 Thanne vppe him Stirte Seraphe In hast ;
 And Felt him Self As heyl & qwerke,
 And as hol A man In body & herte. 196

And Anon fulfillid there he was
 With the holi gost tho In that plas ;
 And thanne be-spak sire Nasciens :
 "The holi gost is in my presens. 200

A burning fire-
brand seems to
enter his mouth,
a Voice says he
is purified,

and fill'd with
the Holy Ghost ;

- That Me Certefyeth Of Myn Creavnce,
 & how that I schal leven with-owten variaunce ; [leaf 12]
- That to Owre mete ne gon not we
 With hondes vnwaschen In non degré ;
 And him there worschepen scholen we thanne,
 That Most Worthy Lord that becam Manne.”
- And behold what God Schewed to Eualach tho
 For the grete Affaunce he hadde him vnto,
 That Tholome theke same Owr
 Owt of this world was past with dolowi.
 And thus him Schewed the holy gost
 That Evere Is lord Of Myhtes Most.
- So longe thanne there Spak Sire Nasciens .
 Of goddis Myht and of his presens,
 That king Eualach Ran Cristened to be ;
 And Also that Man In the same degré
 Whiche that his Arm was ny Offe go,
 To Cristendom faste Ran he tho.
 And Anon As that they Cristened were,
 Here Names In here Forehed were wreten þere ;
 Eualach to ‘Mordraynes’ Torned was,
 And the hurt Man to ‘Clamacides ;’
 Thus bothe here Names I-torned they were
 Be strengthe and vertw Of baptism there,
 As banarers Of that hye kyng
 The wheche hem browlite to baptising.
- Thanne seide Sire Mordrains to his qwene,
 ‘That sche scholde Comen, Cristened to bene ;’
 Thanne Answerid [sche] to hire lord Anon,
 “That it Were Nethir Skele ne Reson :
 For on body, twyes baptised forto be,
 Sire, it were non Resoun, So thinketh Me.”
- Thanne Axede hire the kyng Anon
 How that this Cause Milte thus gon.
 “Sire,” sche seide thanne, “Certeinlye
 xxvij wynter Agon it is fullye
- he tells men
never to eat
food with
unwash'd
hands.
- 204
- By God's grace
too, Tholomes
then dies in pain
(see p. 206).
- 208
- Nasciens converts
Eavalach,
- 212
- and the heald
man,
- 216
- who are baptizd,
and call'd
MORDRAYNES
and Clamacides.
- 220
- 224
- 228
- Mordrains
tells his wife
Sarracynt to
be baptizd :
- 232
- but she says
she's been a
Christian 27
years,
- 236

- That I Crestened womman hane be,
 Sire kyng, forsothe As I telle the.”
 And the kyng Axede here how it was.
 Anon sche him tolde Al the Cas : 240
 Evene As sche to Iosephe tolde,
 Sche him Rehersid þere Manifolde,
 And seid the holy man that hire Cristened þere,
 Here Name Nolde chonge In non Manere, 244
 “But seid to Me In his talkyng,
 ‘Thy Name ‘ful of faith’ Is signifieng.’”
 And whanne that they thus Cristened were,
 Alle the Remnaunt that weren there 248
 Comen Alle ful faste Rennenge
 Forto Resceyven there baptisenge ;
 And Iosephes took A basyn with water Anon,
 And Amongs hem Faste he gan to gon ; 252
 There Anon he Made hem Alle knelynge,
 And there ȝaf he to hem Baptisenge,
 And vpon here hedis water threw he Abowte,
 Vppon that Meyne In theke grete Rowte,
 Where As was v hundred thowzend & Mo,¹ 256
 In that same plase Cristened be² tho
 In the Name of the fadir & Sone & holigost,
 Wheehe that Is lord of Myhtēs Most. 260
- Thanne On the Morwe Nasciens wolde gon
 Into Furthere Contres Anon,
 And Ioseph with him wolde he have,
 The Contre to sauneteie & to save. 264
 But Ioseph him tho Answerid Anon,
 “That Owt of Sarras wold he not gon
 Til the ymages weren broken Echone,
 And the temples Sanctified er he þens wold gone, 268
 As Oure lord him Comaunded be his mowth pre-
 sente ;”
- & so he dide, Er he thens wente.
- Sarracynte tells Evalach the story of her conversion.
- Her name means ‘full of faith.’
- Josephes baptizes over 500,000 folk of Sarras,
- and refuses to leave the place till he's broken all the idols there,
- which he does.

¹ .v. mile et .iiij. cens.—MS Reg.² ? cut out ‘be.’

And whanne Alle this peple thus hadde he wonne,
And Goddis ful Creunce there begonne, 272
Thanne Abowtes In Virown Al that Contre
The peple to torne, thanne so labowred he.
Whanne that Sarras to Cristendom was browht,
Ful mochel Ioye was In his thowht. 276

Joseph leaves
three men in
Sarras,

Thanne Alle tho gan he with him take
That Owt of Ierusalem weren his Make,
Except Only persones thanne thre—
That he lefte with the Arche forto be, 280
And that holy disch that was there-Inne,
It savely to kepen from More Oþer Mynue ;—
Whiche On of hem ‘Enacore’ gonne they Calle,
The tother ‘Manasses,’ As tho gan falle ; 284
The thridde was clepid ‘Lwean,’
Thike same Tyme of Every man,
That Ioseph took the Arch In kepinge
To his purpos, As to A man of best levenge.

Enacore,
Manasses,
Lucan,
[see p. 93]

to look after
the Ark of the
Grail.

And thus these thre leften there
To kepen this holy Arch In this Manere ;
And Alle the tothere gonnen forth to gon,
Cristes Name to sanctefien Anon, 292
And the peple to ȝeven baptiseng ;
And this was alle here labowreng.
But of hem At theke time was non there
But that the holigost in hem spak Every where, 296
And Alle Maner of langage thanne dide hem have ;
Where-thorwh the peple that they myhten save.
And with-owten Iosephe and his sone
Weren lxxij that to-gederis dide wone.

292

300 [xlix. French]

Thanne Iosephe to Oreauz gan to gon,
And there Into the temple he Entred Anon,
And In ful gret thowht there was he,
But Evere his herte was vpon the Trenite. 304
And his letherne Gyrdel tho took he anon,
And to An ymage there Gan he to gon,

Joseph reaches
Oreauz,
and goes into
the Temple.

- That stood In the temple vpon the chief Awter,
And him Anon Coniowred there. 308
- Joseph conjures
a Devil (Aselabas
l. 376) out of an
idol,*
- And the devel there Anon forth Ryht
Owt of the ymage isswed In Al here siht.
And whanne that Owt of the ymage he was gon,
Ioseph thanne took his Girdel Anon, 312
And Abowte his Nekke he Made it fast,
And it drowgh to-Fore the king In hast ;
So In þat Manere he drow it thorwgh the Cite
That Al the peple there him Mihte thanne se. 316
- Thanne Axede him Nasciens Anon Riht there,
“ Whi that so sore Iustefyed he were¹?”
- and drags him
before Nasciens,*
- Thanne Iosephe to him Sone Agein :
“ In time Comeng thou schalt weten Certein.” 320
Thanne Axed Iosephe of þe devel A-forn hem Alle þere,
‘ Why he hadde so ferd with kyng Tholomere,’
“ And whi thou Madist him so to fallen A-down
Atte the wyndowe Of þe towr to his Confucioum?” 324
Thanne spak the devel to Ioseph tho Certeinle :
“ Goddes Seriawnt, A while that þou wost lesen² Me,
And I schal to the tellen Anon Ryht
Of kyng Tholomer, þat þou elepist A knyht.” 328
- Joseph asks the
Devil why he
made Thomas
fall out of the
tower;*
- Thanne Iosephe his Girdil tho gan to vndon
From the schrewes Nekke there Anon,
And so wente he forth there Al Abowte.
And Ioseph him Comanded Among Al that Rowte,
‘ That Openly the sothe to tellen there, 333
How it So happed Of kyng Tholomere.’
- and bids him
answer.*
- Thanne Answerid that schrewe sone him Ageyn,
And seide, “ Ioseph, I knowe it wel for Certeyn 336
What Merveilles that God hath for the wrowght;
[. no gap in the MS.]
- The Devil says :*
- For In Sarras there God wrowght fore the,
The Man that was Mayned,³ þere hol forte be ; 340

¹ ‘pour quoi il le iustichoit si, et ke il li auoit fourfait.’—A.² loosen, free. ³ l’ome qui auoit le brach caupe.—A.

- | | | |
|--|-----|--|
| Thorwh Signe of the Crois that he towched there,
Anon was he Mad bothe hol & Fere ;
Also there Cristenedest thou kyng Eualach,
That Alle Oure lawe there gan he Forsak ; | 344 | |
| And so I supposed thou wost han don here,
To Cristendom han browht kyng Tholomere.
And for I suppesid that thou wost don so,
In liknesse of Man I gan to hym go, | 348 | 'I thought you'd
convert
Tholomes ; |
| And told him there a newe tyding,
'That on the Morwe, Sire Eualach the kyng
Wolde him don bothe hangen & drawe,
And him to bringe Owt of his lif dawe.'
Thanne whanne thus I hadde hym told,
Anon his herte gan to wexen ful cold,
And he me preide him forto helpe. | 352 | so I told him
Eualach meant to
hang him next
day ; |
| There thus Of My Self I gan to ȝelpe,
For I tolde him, 'Certeinle
I Cowde him helpe in Al degré ;
And Owt of þat Castel Forto gon,
I him Wolde helpe Riht Anon.' | 356 | and then I offerd
to help him
escape. |
| Thanne torned I Me In semblaunce of a Grifown,
Owt of that towr him to helpen A-down ;
And vpon my bak I Made him Sitten there,
Til that he Owt of that Cite were ;
And whanne On My bak I-set was he,
I let him falle, & to-breste on pecis thre." | 360 | I turnd myself
into a Griffin, |
| Thanne Ioseph Aȝen took þat schrewe Anon Riht,
And bond him Aȝen In Alle Mennes Siht,
And him so ladde thorwgh Al the Cite
That al the peple him Mihte there Se,
And seide, "ȝe Caytives, now, Everichon,
Here Is ȝoure god that ȝe beleven vpon." | 364 | and when
Tholomes got on
my back, I
dropt him ; and
he broke into 3
pieces. |
| Thanne Axede him Ioseph In that plas,
In what Manere that he Clepid was.
Thanne the schrewe Answerid him Ageyn,
"Aselabas, My name is Clepid In Certein ; | 372 | |
| | 376 | My name is
Aselabas. |

and my work is,
by false tales to
corrupt and
destroy men ?

And, Ioseph, I telle the what is Myn Offis :
Men thorwgh false tales to bringen In to vis ;
And thorwh my fals tydynge
Thus bringe I hem to schort Endenge."

380

Many folk of
Orcanz are
Baptized by
Joseph.

And whanne the peple herden Al this Ado,
On him there wondrede Mani-on tho ;
To Cristeneng Alle ronnen they Riht faste,
As longe as that It Myhte laste ;
And Iosephe was Euere Redy Anon,

384

And there hem Baptised Everichon.
Thanne Iosephe Coniowred the devel Anon,

388

And Owt Of his bondes let him gon,
That he Scholde Neuere Noyen Man ne womman
That the signe Of the holy Cros hadde vpon.

Mordraynes
orders all who
won't turn
Christians to
quit his land.

Thanne Anon the kyng let the banes Crye
Thorwhe Al his lond ful Certeinlye,
That Al his lond Cristendom Scholde take,
Only For Iesus Cristes Sake ;

392

And alle tho that wolde not Cristened ben,
Anon Owt his lond that [they] Scholde fleen,
And neuere thedir Inne to Retornen Agein ;
This was this Comandement Certein.

396

Many do so,

And whanne this ery was thus don,
To Cristeneng wente there Mani On ;

400

who won't change
their faith ;

But Mochel peple ȝit tho there were
That Owt of theke Cite flesden there ;
For the ne wolden not Chongen here lay,
Mochel of that peple thens wente that day.

404

but several die as
they leave the
city.

And whanne Ioseph beheld al this,
Ful mochel mone he Made I-wis.
Thanne spak the devel to Ioseph tho,
" Behold what Venyanee I wil now do,
For tho that Cristened wold not han had,
Owt At the ȝates the devel hem lad,
Of whom deyden soleinly Manion
[As Owt of þe ȝates they wolde han gon ;]

408

412

- And somme the devel hurte wondir sore,
And Owt of here wittes zit Mani More.
Alle the Remnaunt that Asckapen Mihte,
Ronnen to Ioseph there Anon Ryhte, 416
There that the Miscreawtes Cristened be.
And whanne this Merveille Iosephe sawh he,
Thedirward faste wente he Anon—
Also Faste he hyede As he myht gon.— 420
And aboven the dede bodyes saw he þere Sitte
The devel that Owt of þe Cite Made hem flytte.
“A ! thow Cursid gost,” quod Ioseph tho,
“Whi hast thou this veniaunce thus do ? 424
And to this, ho that Comanded the,
Telle me, thow devel, er thou hens fle.”
Thanne the devel Answerid him Agein,
“Be Cristes Comaundement In Certein.” 428
“Tho[u] lyest Falsly,” quod Ioseph tho,
“His Comaundement was it Nevere so.”
And Ioseph to him ward faste gan gon,
Him forto han taken & bownden Anon ; 432
In his Girdel, as he to-foren was,
Fortho han bownden him In that plas.
And as Ioseph lokid him tho Abowte,
In his herte he hadde gret downte ; 436
An Aungel to-Forn him Sawh he there
With a merveillews contenaunce In þis manere,
For his vesage As brenneng Fyr it was
To him there semeng, neþer more ne las. 440
Ful sore abascht was he þer-offen tho,
That he ne wiste what he myhte do,
And wondred what it schold signefie,
Thaungel that lokid so vegerowslye. 444
And in this Mene whille of thinkenge,
Thaungel with a spere he dide him stinge ;
In tho to the hipe, to the harde bon,
This Angel him stang there Anon, 448
The rest go back
to Joseph,
and he baptizes
them.
- when he sees an
Angel before him,
- who drives a
spear into his
hip up to the
bone,

and leaves the
spear and head
there,

because Joseph
didn't baptize the
dead Oreauz men.

Joseph draws out
the shaft of the
spear; but its
head stops in his
hip,

which bleeds
daily.

Joseph walks out,

and says his
wound is to
bring people out
of the Devil's
might.

And there lefte he the spere and þe hed
Stille In his hype In that¹ Sted :

“ Lo, Iosephe, this is to Signefie
For hem thou leftest Oneristened Sekerlye ; 452
Therfore this thy mark Sehal be,
& it Contenuwe schal with the.”

Thanne thaungel thens gan to gon,

And Ioseph drowgh ow[t] þe spere schaft anon ; 456
But the hed In his hype lefte þere stille,
For that was only goddis wille ;
But it Greved him but litel thing,
For it was only Goddis warneng ; 460
But the blood Cowde he staunchen In non wise,
But every day newe it gan forto Reprise,
As longe as with-Inne was the hed,
Thus it bledde In Every sted. 464

But thaungel bad him non Merveille have :
“ That God wold han saved, wile he save,”
As in tyme Comeng ȝe scholen here
In this same storie, and ȝe welen lere. 468

Thanne Ioseph walked forth Anon,
And his Menie with him Everichon ;
And of his wounde hadde he non gret dolowr,
But he was in gret drede of Onre saviour. 472
Thanne here-Offen Merveilled gretly the kyng,
What that this be In to Signefieng.

Thanne seide Iosephe to him Anon there,
“ Of this, Merveille ȝe not In non Manere ; 476
Sire, it is, I telle the now Ryht,
The peple to bringe Owt of the develes Miht.”
Thanne whanne þe peple him so herde speken þere,
Ful Toyful they weren that Cristened were ; 480
And alle that vneristened weren to,
To Cristendom faste gonue they go.
Thus Ioseph wrowhte at Oreau[z] Cite ;
Sekerlych there baptised he gret Meyne ; 484

¹ MS. thast.

- | | |
|---|--|
| And his felawes there weren with hem,
That they browhten owt of Ierusalem. | |
| So that Crist there so faire for him wrowhte,
That alle the peple of Orcaus to Cristendom he browhte, | Joseph turns all
the Orcauz folk
Christian, |
| And with-Inne thre dayes Everichon. | 489 |
| Thus Goddis wille fulfild he Anon, | |
| So that lefte there nethir gret ne smal
That to goddis lawe [ne] weren torned al. | 492 |
| And what be the holy wordis that he þere spak,
And be the holi gost with-Owten lak, | |
| Mochel peple of the Contre tornede he, | |
| Goode Men & Cristened Forto be : | 496 |
| And alle the ymages that In the temples were,
He dide brenne & to-brast Every where : | burns and
smashes their
idols, |
| Al thus wrowhte Ioseph In that Contre,
In the temples and to the peiple, ¹ where-so went he ; | |
| And Into the Contre of Nascien, | 501 |
| He made hem alle tho Cristene Men. | and then converts
all Nasciens's
people. |
| And thanne Aȝen to sarras Ioseph gan to go,
And Nasciens with him the Cam Also ; | 504 |
| For Ioiful In herte was he thanne,
For he Converted there Manie A manne, | |
| And fulfilled goddis Comandement,
The wheche was holy his Entent. | 508 |
| Thanne Ioseph of his feleschep þere ches ful sone,
And bisschopee ² hem Ordred there Anone, | Joseph chooses
33 bishops,
orders them to
preach every-
where; |
| And sente hem Abowte Into Eche Contre,
Goddis lawe forto prechen ful openle. | 512 |
| Somme of hem dwelde In Nasciens lond,
And somme In Mordrayns, As I vndirstond, | |
| Whiche was a lord of gret Seignourie,
And Mochel peple hadde In his baillye ; | |
| So that Ioseph ches Owt thre & thrytty,
And Sixtene with him left pleynly. | 516 |
| | but leaves 16
with him. |

¹ MS. pleiple.

² si lor dona l'ordene et la hauteche de prouoire.—A.

Joseph sends his
16 bishops to
preach about the
country.

The wheche xxxijj, bischopes gan he to Make
In forme lik As god him Ordre Gan take ; 520
And Also the xvij that with him were,
Bisschopes he Made anon Riht there ;
And Al Abowtes the Contre they wente,
Only to fulfillen goddis Entente. 524

He and his
people then go
to seek for the
two Hermit-
Saints' bodies.

And whanne Alle the Contre was Cristened abowte,
And in Euery Cite A bisschope with-Owten dowte,
And deliuered hem from the develis chaunce,
And hem fullich browhte Into Goddis Creawnce, 528
Be supportacion Of these goode Men,
Kyng Mordrayns And Of Sire Nascien,
Thens wente thanne Iosephe Ryht Anon,
And his Meyne with him gan to gon 532
To seken where these holy Ermytes lyen,
And Of here good lyvenge forto Aspien,
Where-Offen they preiden Oure loid, of grace,
Therto forto haven bothe lif and spase, 536
And that here Names he Mihte knowe
Er he thens paste Ony throwe.

He finds a little
book

Thanne fonde he there A lytel lyveret¹
Where-Inne that these names weren set ; 540
And the Meritez that god gan for hem do,
In that litel leveret he fond Ryht tho.

saying, 'Here
lies Salustes who
servyd God

36 years, and eat

only herbs and
roots.'

The Ferste liueret thus gan it sein :
'Here lith Salustes In certein, 544
Wheeche that was Goddis trewe Seriawnt,
Of whom the lif Of him Makeþ semblawnt,
That xxxvi wynter hermyt hadde he be,
And that neuere worldly viaunde sawh he 548
That Euore was mad with mannis hond,—
Thus this liueret doth vs to vndirstond—
'But Erbes & Rotes that In Erthe were ;
Thus lyved he xxxvi ful ȝere.' 552

¹ et si trouua en chascune fosse vn liuret, ou la vie del boin home estoit escripte, et li nous de lui el commencement.—A.

And furthermore I-wreten þere was :

'Here lith Ermonies In this plas ;'

And thus his lif gan for to telle,

'That xxx wynter & viij Monthes snelle

Sethen that ferst Ermyt becam he'—

As In this lineret here mown ȝe se—

'That Neuere Othir clothing he hadde

But swich as ferst to his Ermitage he ladde,

Nethir In hosinge, nethir I sehon,

Ne non Othir thing On him to doon.

Othir viaunde hadde he non verament,

But Everiday swich As God him Sente ;'—

And of Tasse he was born ;¹

The toþer In bedlem, þat I Rehersed beforne.

And whanne Iosephe gan this to vndirstonde,

Vpe hem took he with his honde,

And bar hem Into the Cite of Sarras,

Where-offen Many a man Glad þere was.

Thanne Nascien preide Ioseph tho,

That with him to Orbery wolde he Go,

And that On Of hem that he myhte have,—

Holy hermoine thermit he gan to Crave,—

Where that worthily his Body beried he,

And a Ryal Chirche Mad there be ;

And In Sarras Cite ful Certainly

He let Reren a Chirche ful solemnely,

And In eehe of these Chirches two

Twelfe prestes he dide there do,

For the bisschope Of nethir plase there

Mihte not Suffisen, so moche peple were.

The Ermyt At Sarras, the Eldest² they gonue Calle,

And the ȝongest at Orbery, thus seiden thei Alle. 584

556 'And here lies

Ermonies, who
was a hermit for
30 years and 8
months,

560 and had no more
clothes than he
at first wore.'

564

568 Joseph carries
the two saints'
bodies to Sarras;

572 and lets Nasciens
have Ermonies's
body at Orbery
church,

576

leaving Salustes's
at Sarras church.

580 He appoints 12
Priests for each
church.

¹ et si disoit enchore sa vie, 'ke il estoit de tarsenes : et salustes estoit de la chite de bethleem.'—A.

² Et li eueskes qui fu establis en sarras si fu apieles 'anastistes.' Et chil d'orberike fu apieles 'iuuenaus.'—A.

Thus Joseph
honourd both
Cities with
saints' corpses.

Thus thanne Joseph woscheped there
Bothe Citez with holy bodyes in fere,
Where as they grete Myracles do
Everi day dureng ȝit hidirto.¹

588

Thus the Contre Of Sarras & Nascien
Weren Clene becomen Cristene men.

CHAPTER XVII.

How Joseph shows Mordreins (Evalach) and Nasciens (Seraphe) the Ark and the holy things in it (p. 215). On seeing the Holy Grail, Nasciens is filld with joy, and tells them how a vision of his youth is now fulfilled (p. 215). He then lifts up the 'plateyne' over the dish, for which he is struck blind (p. 216). Mordreins asks Nasciens what he saw, but can only get a vague answer (p. 217). An angel appears with the lance whose head is in Joseph's thigh, and draws out the head by putting the lance to it (p. 218). With the blood from the wound he restores Nasciens's sight (p. 218). Joseph says that when the lance drops blood, the secrets of the *Sank Ryal*, or *Seint Graal*, shall be known (p. 219), and predicts that the last of Nasciens's line shall be the only man thereafter wounded by the lance, and who shall see the wonders of the Holy Grail (p. 220). Mordreins asks Joseph to interpret his dream of the Three Trees [Chapter vii. p. 64-7], and Joseph does so (p. 221-224). The ugly-barkt tree was Christ; the other two trees, the Father and the Holy Ghost; the two people that left the others were Adam and Eve; those who hewd the branches were the Jews who crucifi'd Christ (p. 222). Christ descended into Hell, and brought the Saints out of it (p. 222). The Trinity and their names, *Fvrmer. Sa-riour. Cleanser* (p. 223). The Immaculate Conception and Birth of Christ (p. 224). Joseph orders Mordreins to burn the image of the woman that he has secretly lain with (p. 225). Mordreins shows the hidden chamber where he kept the image, and then burns it (p. 226). Joseph departs from Sarras, and 207 Saracens with him (p. 227). His last charge to King Mordreins (p. 227).

Mordreins and
Nasciens want to
see where the
Christians pray.

Thanne seide the kyng and Nascien tho,
'That with Ioseph thanne wolde they go,
To seen where that they made here preiere:
Thus seiden the king & Nascien there.

4

¹ Car li gloriens fiex dieu i fait et fera iusk'en la fin du monde grans virtus et grans miracles pour l'amour d'aus.—A.

Anon thanne Ioseph with-Owten letteng
To the Arch hem browhte, & made non tarienge,
And schewede there to the kyng

Joseph takes
them to the
Grail-Ark,

In the Arch there ful precious thing:

8

And there the king beheld In that plas

The vestements that Ioseph Sacred with was
Bisshop of Cristes Owne hond;

and shows them
his Bishop's
vestments and
chair,

And Also the Chayere he Say there stond,

12

Whiche Chaier he preisede wondirly faste,
And there-offen he seide thanne atte last,

'That It was of Alle the Ryal Sittyng than

That Evere Ordeyned was for Erthy man.'

16

Thanne Ioseph schewed hem the holy disch Anon, and the holy
Where-Inne that Sank Ryal was I-don.

And whanne that Nasciens loked ther vpon,

Ful passeng gret Ioye hadde [he] Anon, 20 Nasciens is
And seide, 'Of Alle the sihtes þat Euere ȝit he say,
rejoict,

Liked him neuere non so moche In-to þat day ;'

Ne neuere so Ioyful was he of siht,

As that tyme was Nascien, I the plyht.

24

Now hadde he holy his Entent :

That he desired to sen, was þere present.

"Now wot I wel that fulfild it is in me,

and tells how,

Sire, A thing that I now schal tellen the :

28

For whanne I was A ȝong Sqwyer,

when he was a
young squire,
out hunting,

An gret hert I chasede wilde wher.

Whanne I hadde lost the Noyse of myn howndes,

he lost his dogs
and men,

And Also Alle my men with-Inne fewe stowndes,

32

Thanne In gret thowht there I stod ;

And þere was non man that with me bod,

Ne Abowhtes me non Man Saw I tho

That Ony word I myhte speken vnto.

36

And as thus I In this thowht was,

and then heard
a voice telling
him

To me a vois Cam In that plas,

'Seraphe ! merveille thow not so,

For ȝit thi thowht ne may comen the to,

40

- he should see the *Seint Graal.* Tyl thou mo Merveilles schalt se with-al,
And Also thing that is Clepid seint Graal'
And therfore now wot I ful well
He recognizes it, That this [is] Seint Graal Everidel ; 44
Now know I wel that my pensifnesse
Is fulfilled with Alle Goodnesse."
- and lifts up the cover of the Grail. ȝit thowht More Sire Nasciens than,
And that tyme wrowhte As non wis man, 48
But there lefte he vp the plateyne Anon
That vpon this glorious vessel was don ;
And whanne with-Inne he gan to looke,
Then he quakes for dread, He him withdlrowlh, & for dredle he qwooke. 52
And thanne the kyng Axede him Anon,
"Sire Nascien, what han ȝe at the Arch don ?"
"Sire," quod he there Anon Ryht tho,
"He is a fool that don wele as I have do,
To knownen the Secrees of his Saviour,
Him forto Greven In ony Owr."
"Why," quod thanne kyng Mordreins tho,
"Haven ȝe now Iesu Crist I-Greved so ?" 60
"Be my feyth, Sire," quod Sire Nasciens,
"I knowe wel I have offendid ȝit Goddis presens,
For that I have sein so moche be Owtraye
That non Erthly Man ne Owhte to have saye." 64
- says he has outragd God. Thanne Axede the kyng, Ioseph Anon,
How that this Cawse Mihte Gon ;
And thanne Answerid Nasciens Agein,
"Come thens, Ioseph, now In Certein ; 68
Beholde it Not, I preie now to the,
That semblawnee that was schewed to Me,
Wherethorwgh that I have now lost my sight
Be the Ordenaunce of God Almyght,
Whiche that I schal neuere Recoveren Aȝen
Til the spere-hed Owt of thin hype be elen,
Where-with the Aungel At Oreauz Cite
With that Spere there smot the." 72
and has lost his sight, not to recover it till the spearhead is drawn out of Joseph's hip. 76

Thanne Ioseph tho him heeld ful stille,
Al holy to fulfillen tho Goddis wille.

Thanne Anon Gan kyng Mordreyns
There faste Enqweren Of Sire Nasciens,
'What Manere of thing that he had Seye ;'
Hym it to schewen he preide Openlye.
Quod Nasciens, "I haue sein so moche thing
That þere-Offen to tellen it is non Endyng,
Ne non tonge kan It now diserie,
I sey to the, Sire Kyng, Certeinlie.
I have sein," quod tho sire Nasciens,
"Of Alle Manere of wykkednesse the defens ;
[Of alle Boldnesse¹] I have Seyn the begynneng,
Of Alle wittes the Fowndyng,
I have sein the begynneng of Religeown
And Of Alle Bowntes, bothe Al & som,
And the poyntes of Alle Gentrye,
And a Merveil Of alle Merveilles Certeinlye."

Aftir this word thanne Anon
They weren Abaschet thanne Everichon.
The kyng of him thanne Enqwered there
'How his siht was lost, And In what Manere.'
And Sire Nasciens Answerid him Agein,
"I wot Neuere, Sire, for Certein,
But for that I lokede on þat swete thing
That but fewe owlten to don lyvyng,
The wheele a merveille of alle Merveilles is,
Sire king, I the Seye with-owten Mys."
Thanne Enqwered [he] Of Nasciens Ageyn
What that Merveille scholde ben pleyn :
"Sire," quod Nasciens, "thow gest non other Of Me,
Siker, Sire, An Also In Certeinte,

Mordreins asks
Nasciens what
he saw in the
Grail.

80

84

Nasciens says,

88

the Founding of
Knowledge, and
the Beginning of
Religion.

12

Mordreins asks
how he lost his
sight.

96

Nasciens says,
because he lookt
on the Grail.

100

104

108

¹ "I'ai," dist il, "veu la commenchaillé des grans hardemens, L'ocoison des grans proueches, l'enquerrement des grans sauoirs."—A. *Hardiment*, m. Hardinesse, boldnesse, audacitie, stoutnesse (an old word).—Cotgrave.

For Erthly tonge Is there non On lyve
That Cowde tho Merveilles wel diseryve."

And whanne thus to-fore the Arch hadde þei ben,
Ioseph In gret thowht was, as they myhten sen ; 112

A voice from the
Grail-Ark speaks.

And thus sone A vois there gan to Crye,

That Al the peple it herde Sekerlye,—
With in that Arch the vois it was,

That thus there Sownede In that plas,— 116

" My grete veniaunce & my gret discipline,
With my strengthe to ȝow it schal propine." 1

And thus sone as this vois was gon,

An Angel comes
forth

An Aungel Owt Of the Arch þere isswed Anon, 120
And Al In whit I-Clothed was he,

with the Lance
that wounded
Joseph,

In A ful fayr Robe Certein ;

And In his hond he heeld that lawnce þer
Where-with that Iosep was smeten Er. 124

and with it
draws the spear-
head out of
Joseph's thigh.

That lawnce, In sihte of Kyng and qwene,
The Awngel to Ioseph it bar bedene,

And there put it Into the same plase
There As to Fore tymes I-hurt he wase. 128

He anoints
Joseph's wound;

And whanne the Awngel drew owt þe lawnce Agein,
The hed thanne folwede In Certein ;

And the Awngel took A boist with Oynement Anon,
And to that wownde gan he gon, 132

And it Anoynt ful Softely
With that Oynement ful tenderly ;

And thanne the hed on the lawnce he putte Aȝen,
Where-from Ran down blood ful Clen ; 136

and with Joseph's
blood anoints
Nasciens's eyes,

Wheche blood the Awngel In the boist putte,
And there-Inne ful worthily he it schytte,

And with the same blood Anoynted Iosephs wounde
And Sire Nasciens Eyen, In that stownde. 140

and restores his
sight.

Thus sone as Cleer his Eyen were
As Evere Ony tyme weren they Ere.

¹ " Apres ma grant venianche, ma grant medicine ; et apres ma foursenerie, mon apaientement." —A.

Thanne Axede Nasciens to Ioseph In hye		
'What that lawnce Mihte Signefye.'	144	
Thanne Ioseph him Answerid Ageyn :		
"It signefieth, Nasciens, In Certein,		
Of the grete merveilles that scholen befalle		Joseph [but in the French ' <i>ti angeles</i> '] tells Nasciens what the Lance means,
Openly to ȝowre Syhtes Alle ;	148	
For sweche merveilles as ȝe scholen sen,		
And sweche Merveilles as to ȝow schol schewed ben,		
To Cristes verray knyltes discouered schal be ;		
Whanne that tyme Cometh, this scholen ȝe se ;	152	
For Erthly knyghtes, hevenly scholen been,		
That with ȝowre Eyen this scholen ȝe seen ;		
Of wheche schal Neuere Man tellen þe Certeinte		
Tyl it be fallen In Eche degré.	156	
And ȝif thou wilt here-Offen haven som knowyng,		
Tak kepe of this lawnce atte begynneng,		
And whanne this lawnce gynneth to blede		and that when it drops blood,
Dropes Of Blood In Ony stede,	160	
Thanne Aftir Sone scholen ȝe sen there		
Of the Merveilles that I Rehersed ȝowe Ere ;		[leaf 14]
And Aftir that Merveille Is Agon,		marvels will follow,
Blood on the lawnce Schole ȝe neuere sen non ;	164	
Thanne Scholen ȝe sen of diuers Aventure		
Riht Merveillous, I the Ensure,		
Be the signeficacioun Of this lawnce,		
That Al the Contre schal ben In downtawnce ;	168	
And thanne scholen ȝe haven knowleching		
Of Sank Ryal, & Many An Othir thinge.		
For the Secretis of Seint Graal,		and the secrets of the Holy Grail or 'Sanc Ryal' shall be disclosd.
That Somme men it Clepin 'sane Ryal,'	172	
There may non dedlych Man there Se		
But I alone, As I telle the ;		
For so Mochel Of Bownte it is,		
And there-Inne so mochel worthynes,	176	
That it is likyng wondirly wel,		
And to the world schal ben Every del,		

Hereafter a
Knight, full of
charity and
chastity, shall
be smitten with
the Lance as
Joseph was.

- As thike that is ful Of Bownte,
And of prowesses ful gret plente ; 180
For he moste ben ful of Charite,
Of Religiown, & also of Chastite,
That wit the lawnee Smetyn schal be
As thow me here Sye to-Fore the, 184
And that schal there Neuere Man be non
But the Kyng, I telle it the Alon ;
For he Schal be the laste Man
That there-with schal be smeten than, 188
Ryht In A wondir-ful Manere,
As Afterward ȝe scholen here ;
But a Merveillous lawnee it schal be
Where-with he schal be smeten, as i telle the. 192
- “ For these Merveilles schal no Man se
But he be Ful of Alle Bownte ;
Wheche schal ben the laste man
That Evere of this ligne schal be than. 196
And lik as to Nasciens ferst publisched was,
So schal he be the laste In Ony plas
That the Merveilles of the Sank Rial schal se.
Thus be þe Crweifid kyng it is certefied Me : 200
- ‘Therefore bothe begynneng And Endeng
Of My Merveilles they scholen haven knowleching ;
And on hem to, my veniaunce shal I Caste,
That they two scholen knownen Me Atte laste, 204
And Of My strok Me witnesse to bere,
That I to the herte wasse stonge with A spere,
Thorw wheche strok & oþere, þe fals Iewes certainli
On the Crois Me Slowen, hangeng On hy.’ 208
& knowe thow wel, Ioseph, with-owten dowtaunce,
That as longe as thow hast born this lawnee,
So long scholen the Merveillez duren to thende
Into that londe where I sehal the sende.” 212

Thanne the Aungel torned Aȝen Anon ;
But Abasched weren they Everichon,

For they ne hadden not non Cler knowlichenge,
Sauf Only of Nasciens Certifiene.

216

Thanne Ioseph Rekened tho riht Anon
How longe seth þe lawnce was In him don,
So that it was xii dayes fully

That the lawnce hadde he born Certeinly.

220

Thanne Anon wente kyng Mordreyns,
And to his paleys ladde alle Cristiens,
Sauf Only thre that leften Of that hep,
The wheche Abyde there with Joseph.

224

Thanne clepid the kyng, Joseph anon,
Or Ony Fote Furthere wolde he gon,
'That of theke A-visiowns he wolde him Schewe,
That In his chambre he saw Al on Rewe,'
"The Nyht to-Fore I wente to Bataille,
What shing it was that Me Gan so to saille,
Neuertheles ȝit wot I of som what how it ferde,
But I wolde that Nascien of ȝowre mowth it herde."

228

Mordreins asks
Joseph to
interpret the
Vision he saw
the night before
he went to battle.
(Chap. vii, pp.
61-7.)

Thanne of these Merveilles Ioseph gan telle ; 233 Joseph does so :

Aforn Mordreyns and Nasciens he gan to spelle :
"Sire king ! ferst In thi Chombre there þou Sye

236

of the Three
Trees,

Thre Trees that weren wondirly hye,
Alle iij of on gretnesse, And of on lengthe,
And of on heythe, & of on strengthe ;
And thike that hadde the Fowle bark vppon,

That signefied verray Goddis sone ;

The tothere tweyne Signefied, I tellet the,
The Fadir And the holigost In Trenite ;

And the peple that vndir the Tre was,

The begynneng of þe world it was ;

The tweyne that partid from hem thanne,

Was Adam & Eve the ferste Manne,

That to helle wenten down Ryht

After here deth, I the plyht,

And Alle the Remnawnt þat fillen In tho :

So dyden they Tyl God on the Cros was do.

240

the foul-barkt
one was Christ ;

the other two,
the Father and
Holy Ghost.

244

The two folk
who jump't into
the ditch,
were Adam and
Eve going to
Hell.

248

The folk who
hewd the
branches (p. 65)
were the Jews.

The inside of the
Tree that fell into
the ditch,

and then jump't
out into its bark
again,

was Christ's
soul leaving its
body in the
Sepulchre,

while it, the Soul,
barrowd Hell.

Then the soul
went into the
Sepulchre again,

bringing with it
the souls of
Christ's well-
beloved out of
Hell.

- “ And tho that the brawnches gonen forto hewe,
It weren the Fals Iewes vpon A rewe, 252
That persched bothe his hondes & Feet,
And non hol stiche On him they leet.
And whanne the Tre Fyl A-down,
Alle the Bark there lefte In virown ; 256
The body that was the Bark with-Inne,
In-to þe dich it fil, and nold not blynne,
Where alle the peple fil In be-fore,
And Elles hadden Al the peple be lore ; 260
And whanne A while there hadde he been,
Owt of that diche he Cam Aȝen,
And Into his bark Aȝen tornede he sone,
For wel he wiste what was to done ; 264
And so Cler be-Cam that Tre withal,
As Evere dyde ony berylle Othir Cristal.
“ Of Alle this thing the Signefiawnee
I schal ȝow declaren with-Owten variaunce : 268
Whanne the holigost from the Body was gon,
The Body In the Sepulcere was leid Anon ;
As A thing that ded tho was,
So lay the Body in that plas ; 272
And therwhiles was the Sowle In helle,
The Fendes bost al forto felle ;
And his beloved thanne Everichon,
Owt thens with him he browhte Anon ; 276
And thanne whanne thus hadde he I-do,
Into the Sepulcere the spirit gan go,
Al so Clere And Al so Bryht
As Evere the Godhede was In Syht. 280
“ And the peple that heng vpon the brawnches,
Signefied the sowles where-offen he wolde not stawnche,
But hem forth Browhte Everichon,
And Of his welbeloved he left non On ; 284
And the leves of that Tre don Signefie
The Membres of God, I sey the Certeynlye.

- "And be these thre trees Vndirstonde thou wel
The blessed Trenite Everidel, 288 The Three Trees
Fadir & Sone & holy gost,
ijj. persones, & but On god Of Mihtes Most.
But on Godhed & but on deyete
Signefien tho persones thre ; 292
So Is On god I thre persones,
And but on deyete In tho wones ;
Ne nethir Of hem More thanne othere Is,
Nethir strengere ne feblere with-Owten Mys." 296
- "Joseph," seyde thanne the kyng Anon,
"These vndirstonde Ich wel Everichon ;
But now Riht fain wolde I wete of the,
What þe Signifiaunce of theke thre wordis mown be." 301 Of the Three
"Ful gladly Sire," quod Joseph tho,
"Theke thre wordis I schal the undo ;—
The Ferste that 'Formere' wreten Is there,
Betokeneth the Fadir In this Manere,
For he Formed Ferst Alle thing
From begynneng Into the Endyng.
And, For the persone of the sone Into Erthe Alyhte,
To saven Mankende thorwgh his Owne Mihte, 308 2. 'Saviour,'
There-fore to þe sone belongeth the savacion of Man,
Thus Redely is it, As I the tellen Can ;
And for the Cause that it is so,
He Calleth him 'Saviour' with-owten Mo. 312
- And, for the holigost discendid Adown
At pentecost to the disciples In virown,
For to Clensen, And forto Maken Clene,
And hem Forto Enflawmen Al bedene ; 316
And, for alle pvrifiments be-longen to þe holigost,
Therfore as 'Clensere' it signefiet, As it nedis Most.
Now the letrure of these persones thre,
I haue declared, As ȝe Mown se,
That but On deyete And On pvsaunce
Hauen they thre with-Owten variaunce."
- Three Persons,
but one God.
3. 'Cleanser,'
meant the Holy
Ghost
- who purifies all
men.

**As to the room
that Mordreins
saw (p. 67),**

**and the Child
who came into it
without breaking
door or wall,**

**this meant
Christ,**

**who came out of
the Virgin
without breaking
her maidenhead
(see p. 68).**

**"Now, says God
to thee,
Mordreins,**

**burn that false
Image**

- 324
- 328
- 332
- 336
- 340
- 344
- 349
- 352
- 357
- “ Now vndirstonde I this Riht wel,
 From gynneng to Endeng Everidel ;
 But of More,” quod the kyng,
 “ Thow most don me vndirstonding ;
 What that chambre doth signefie,
 That with Min Eyen I saw so verralie,
 That I wende Nenere to-forn theke day
 Into Swich An hows non Man ne entren May.”
- “ A ! Sire,” quod Ioseph thanne Anon,
 “ þat wele I declaren Er I hens gon ;
 For that I wolde with Al my myght
 In stedfast beleve to bringen the ryht.
 Thike Child that In the Chambre was,
 And to-forn the Isswede In that plas
 With-Owten Ony wal oþer dore brekyng,
 Thus it is to thin & to oure Alther vndirstondinge ;
 It signifieth only Goddis Sone,
 That In the Maydeins wombe dide wone,
 Where as he In alihte, & Owt he cam
 Be his Owne Miht as God & Man ;
 And lik as he owt of þat Chambre isswed to fore þe,
 So dide he owt of the virginite,
 And nenere hire Maidenhot was put Away,
 Nether to-forn ne After, As I the say.”
- “ Thanne telle me, Ioseph,” quod the kyng tho,
 “ What was that child that Into þe Chambre entred so ? ”
 “ Sire kyng, that Child was the holigost,
 On God of Mihtes Most,
 That Into that chambre Entred thanne,
 In the savacioun of Alle kynde of Manne.
- “ There-fore sendeth the to Sein be Me
 That highe lord God þat is In Maieste,
 ‘ That thow schost Anon putten Away
 Thike fals simylitude þat thow hast kept Mani day,
 And that thow do hem brennen Anon Riht
 Openly In Al the peplis siht ;

That semblawnee that so longe þou hast had In kepinge,
 Thow Schalt it don brenne Ouer Alle thinge.' 360
 that thou hast so
 long kept and
 Where thou hast don fowl dedly Synne,
 In tho pointes that thou hast Trespaced Inne,
 The holigost wele þat it be declared Openly,
 Thi Falsnesse And thin fowle foly,
 That Alle the world it Mowen knowe,
 Of thi meyne, bothe hyghe and lowe."

364 Confess thy foul
folly."

This Semblaunce that I have spoken of here,

Lesteneth to Me, and ȝe Mown lere;

368 In fact,

What Maner of semblaunce that worschepe he,

ȝe scholen Mown¹ bothe heren and se.

[I. 7. Now]

He hadde don him Mad A fair ymage

372 Mordreins had
a lovely statue of
a woman,

In forme Of a woman of high parage,—

And A fairere ymage ne Mihte non ben

Of tre ne ston I-Mad, As men Mihten sen,—

And with hire the king lay Euery oþer nyght;

And thereto In Ryal Robes sche was diht,

And In al so Riche & worthi Aray

As ony man Cowde devyne oþer say;

And a chambre for hire he let Ordeyne,

The most Merveillous that men herd of seyne,

That non Man Cowde knownen the openinge,

Nethir thentre ne Owt-Goyng.

Thanne Anon Clepid he forth Sire Nascien

And his qwene, to-Foren him to Comen then,

And seide 'that he wolde hem Alle Schewe

His fals leveng, with-Inne A thrawe,

That so longe he hadde kept And lad.'

Anon his Meyne he Comanded, & bad,

'A gret Feer Forto Maken Anon

In his paleys, Amongis hem Echon ;'

And whanne þat feer was brennenge briht,

Anon he Comaunded hem Owt of his Siȝt

And Owt of the Paleys Forto gon,

Alle his Meyne Everichon,

384 Mordreins calls
forth Nasciens,388 and bids his folk
make a great fire.

- So that In his Compenye ne left not there
But Ioseph, & Nasciens, & his qweene in fere. 396
- Mordreins takes Joseph and Nasciens into his marble house,
- Thanne the kyng laerde hem forth Anon
To a sotyl hows was mad of Marbre ston,
And Alle of divers Colowres it was,
Ful seteli I-wrowth In that plas, 400
And the Schettynge was Mad so previly
That non Man Miht it knownen Apertly,
With a sotyl barre with-Inne I-wrowth,
That non man thentre ne knewe nowht. 404
And whanne the kyng it Opene scholde,
with an iron key, A sotyl Ernen keye In his hond gan holde,
The wheche the Iointours he gan vnschitte,
So wel of that For-knew he itte.
And thus thei Entreden Everichon
There that ymage was Riht Anon,
Where that disloyalte & synne he hadde I-do
With that ymage þat In the hows was so. 412
- takes out his beautiful statue,
- And that ymage Took he there Anon Ryht,
And Into that Fyr he let it to ben dyht,
And alle the Riche Robes Also
That vpon thike ymage weren I-do, 416
Evene thus dide he In alle mennes Siht
Thike Ymage to don brennen ful briht.
“O,” quod the kyng, “goode lord God, moche is þⁱ Miht,
That me Sendest grace nowe In thi Siht 420
My fals levenge forto Forsake,
And Only to thi servise me take !”
And there alle his Synne he forsook,
And Onlyche to goddis servise him took. 424
- and there forsakes his sin.
- leaf 15] Thanne merveilled Alle that Meyne
What theke semblawnce myght be,
For there-offen herden they New're speken be-fore
Of non Man that Evere ȝit was 1-bore. 428
Alle this was thorwgh Iosephes teching,
Him self and Al his Rem In good lif to bringe,

- Thorwgh the Comandement of Oure lord ;
Thus was the semblaunce brend at on word. 432
- And whanne Ioseph hadde Alle this I-do,
And thike ymage dide brenne þere Also,
And al the lond browht In good beleve,
From Sarras ward he gan to meve, 436
And took his leve at kyng and knyght,
At Nasciens, and Of that qweene so briht.
Thanne the kyng, the qwene, & Sire Nascien,
Cowndied Ioseph A gret weye then, 440
And Alle that weren In his Compenye
Forth with Ioseph thei gommen hem Gye,
Wheche that A gret Meine it was,
That to Iosephe Sciden In thike plas, 444
'That ȝif Ioseph wolde In here Compenie go,
From him departen¹ wolde they neuere mo.'
- And Ioseph Resceived hem Everichon
That In his Compenye gommen to gon, 448
So As be nombre it was I-Rekened to me
Two hundred & Sevene of theke Meyne.
And so of the kyng his leve there he took,
And Alle the Compenie that he not forsook,
& Charged þe kyng, 'holi chirche to sosteyne,
And Neuere to his fals levenge to tornen Ageyne ;
More-Ouer, to kepen Cristes lawes,
My techeng, And þerto Alle my sawes.'
- Thus departed the kyng and they tho
With wepinges, syghenges, & Manion mo ;
For hem thowghte forloren they were,
Whanne Iosephe departed from hem there,
As ȝe scholen heren here Aftirward,
What happes & Chaunses befallen hem hard.
And whanne that Ioseph forth wente,
Into what Contre he ne wiste veraimente,
But As be Goddis Comandement 460
He it Fulfilde tho verayment.
- Joseph prepares to leave Sarras.
- He takes leave of Mordreins and Nasciens.
- [¹ MS departen they]
- 207 men of Sarras go with Joseph.
- He charges Mordreins to keep Christ's laws.
- Mordreins and his people weep at Joseph's departing.

CHAPTER XVIII.

Of Mordreins (or Evalach). How he has a wonderful dream, which sorely troubles him, to the distress of his queen (p. 229-32), viz.: ‘that he is holding his Court in Sarras, and as he sits at meat a thunderbolt knocks the first morsel out of his mouth, and his crown off his head (p. 229); that a wind carries him away to a place where a lion brings him food, which a lioness carries off, till he hits her with his fist (p. 230); that he finds his crown, but with splendid stones in it; that an eagle carries his nephew, Nasciens's son, to a strange region, where the people kneel to him (p. 230); and then a river flows out of Nasciens's son's belly, and divides into nine streams, of which the ninth is troublous and foul at its rise, clear in the middle, and glorious at the end (p. 231); and that a man from heaven washes in a lake, and in three of the streams that separated from the ninth’ (p. 231). Sarracynte, sad at Mordreins's trouble, goes to her brother Nasciens (or Seraphe), (p. 232), and begs him to ask Mordreins a boon, that he will tell his dream. Nasciens goes to the king, and asks him (p. 233). Mordreins tells him the dream (p. 234), and says that it came for his, Mordreins's, ingratitudē to Nasciens (p. 235). To have the dream interpreted, they go to the Church that Joseph establisht, and hear service, but none of the pastors can interpret it (p. 236). They return to the palace, and feel and hear and see wonderful shakings, noises, and lightnings (p. 237): then a horn sounds, and a voice proclaims *The Beginning of Dread* (p. 238). Mordreins and Nasciens fall swooning on their bed, and Mordreins is borne away by the Holy Ghost (p. 238).

Joseph and his
company go
forth.

Now goth forth Ioseph & his Compenye

Be Goddis Comandement Certeinlye,

But Alle here Iornes devisen I ne kan,—

It were to moche for Ony On Man—

Nethir here herebegage, ne here vyaunde;

But nothing hem lakked, I vndirstonde.

4

We'll leave them,
and take up
King Mordreins.

Now from Ioseph A while let vs twynme

And of kyng Mordreins we Moste be-gynne,

And of the Compenie that Is in Sarras Cite,

That Ioseph there lefte of his Meyne.

Thus begynneth this storie forto telle

What Aventure king Mordreins Aftir befelle.

8

One night in bed

In bedde as he lay vpon A Nyht,

In his slepe was there wondirly afryht;

12

And there A gret dreme Cam him vppon,
 As after scholen ȝe heren Everichon.
 In this wonderful dreme riht longe he lay,
 Til that it was ny liht of the day,
 And with his Eyen So sore he wepte,
 And Evere he lay & faste Slepte,
 In Sighenges and In Storbelings sore,
 Al Evere thus he ferde More & More ;
 So that þe qwene, that by him lay,
 To hire herte it was a ful gret fray ;
 But Sche mylhte not Enqweren for non thing
 Of him what Amownted this Metyng,
 For sche dorste not Aȝens his wille
 Hym there-Offen freyne, for good ne ylle ;
 For he was bothe feers & Crwel,
 Therfore sche ne dorste him Aȝen nenere a del.

Thus Abod the kyng In this trouble Owt riht
 Til it was passed middes of the nyght ;
 And thanne In a softe Sleep¹ fil he,
 For weriness of travaille he hadde Inne be ;
 And thus In dremeng thowhte he,
 'That he was In Sarras, þat faire Cite,
 And there In his Cowrt that was so Riche
 And so worthi, that non was liehe.
 To that Cowrt him thowghte comen there
 Manye lordis & lades Of gret powere,
 That weren Arayed & Rialy dyht,—
 So Ryal Saw he Neuere In his silt ;
 And to Mete Sceten they Alle,
 As to kyng, lordes, & lades, don befallie.

Him thowhte At his mete þore that he sat ;
 His mowht he opened, A morsel puttyng In þere-at ;
 Him thowghte A thondir blast gan gon,
 That Morsel owt of his hand it smot Anou ;
 An the Crowne that was vppon his hed,
 To the Erthe it Caste In that sted ;

Mordreins dreams
a wonderful
dream

that makes him
weep and sigh,

and frightens
his Queen,

who daren't
ask him what
his trouble is.

28

32

[¹ MS. Sterepe]

His dream is,
'that he's in
Sarras,

40 with many
Lords and Ladies
at his Court.

44

At a meal,
a thunder blast
knocks a bit of
food out of his
hand,

48

and throws his
crown on the
ground.

- And whanne he stowpede the Crowne to take,
A boistous wynd there gan to wake ; 52
Hym thought he was born Into A straunge place
A fer wey thennes, & þere was a long space.
And ȝit him thoughte there wel More,
That A liown & A lioness to him Comen thore ; 56
Everi day the lyown mete to him¹ browghte,
And the lionesse Awey it Cawhte,
Sauf searsly half his lyvenge
That the liown dide him bringe. 60
And Atte laste him thoughte Agein,
That non lengere he wolde it soffren in sertein ;
And with his fist smot so the lyonesse
That sche dide him no More distresse. 64
- ‘ Thanne him thoughte his Crowne he fond ;
And vp he took it þere In his hond,
And set it Aȝen vpon his hed ;
Thus thoughte him there In that sted. 68
But it was Chonged thanne wondirly,
The stones of that Crowne Certeinly ;
For the stones weren so preciouse to his eye,
That neuere non So precious stones he sye. 72
- ‘ And whanne on his hed it was set Aȝein,
Thanne Cam his Nevew, Nasciens sone, Certein ;
Him thoughte that An Egle him there bar
Ryht Fer with-Inne the Se thar ; 76
Ful fer Into a stravnge contre
His Nevew him thoughte þere bar he ;
And there the Egle lefte him a-down
Ryht fer Into a strawng Regiown.
- And whanne he was there set In þat plase,
The peple that In the Contre wase.
To him alle they knelid a down
In that plase Abowtes In-virown ; 80
And whanne thus alle they hadden don,
To him so Enclyned Everichon.

*A strong wind carries him to a strange place.

[¹ MS hire]
A Lion brings him food.
A Lioness takes half of it away,

till he punches her.

He finds his lost Crown,

out with far more precious stones in it than before.

An eagle bears Nasciens's son into a far country,

the people of which kneel to him.

- And gret Ioie of him they made,
And of him weren they wendir glade. 88
- ' Thanne thowghte him that veraillye
That he Sawgh with his bodilich Eye
A gret Flood Owt of his body Gon ;
Of wheche flood becomen there Nyne Anon, 92
Where-Offen the viij Reveres were
Of on clernesse, of on depthe & bred, him þowghte þore;
But the laste flood that there was,
Most deppest, Most Trowblest, semed In that plas ; 96
The water was as fowl As Ony chanel,
Riht hydows Therto, & ful stordy Ech del ;
Thus Evene ferd it Atte the begynneng :
But In the Middis was thanne Another thing, 100
For the water Also Cler was there
As ony preciouuse stones Owghere,
Not-with-stonding it was boystows & scharpe
As here to-Foren ȝe herden Me Carpe ; 104
And ȝit In the Ende was it in A-nothir Manere,—
ȝif ȝe welen lestene ȝe scholen here ;—
For it was More Cleer An hundred fold
Thanne here to-fore ȝe han herd me told, 108
And More Fairere thanne In the Mildes it was,
And as swete to drinnen In ony plas ;
And so delicious it was to drinke,
That More delicious Cowde non Man thenke ;
In wheche Ende the Cowsrs was so softe,
þat there-offen was non Noise on lofte.
ȝit more him thowghte þat he Sawgh tho
A Fair Man that From the hevene gan go ; 116 A fair man
And as he lokede, him thowghte, An hy
In his hondis he Sawgh the verray Cruyf ;
And to a lake he Gan to Gon ;
His hondes & Feet he weesch there-Inne Anon ;
And thre of the floodis wheche þat were
Departid from the Nynthe there ; 120
Out of Nasciens's
son's body flow
9 rivers,
of which the last
is most foul and
noisy at its
course,
clear as a gem
in its middle,
and at its mouth
100-fold clearer
than in its
midst,
and more
delicious than
can be thought.
washes his feet
and hands in a
lake and 3 of the
other s streams.

Into Alle thre he Entrede, wete þou wel,
Hondes, feet, and body he weesch Eche del.' 124

This Avicioun & this dremenge
Sawgh the kyng In his Slepinge,
Wheeche that lasted Ny to the day,
Lik As this Storye vs now doth say. 128

Mordreins wakes, Thanne A-wook this kyng Anon,
and is abashd, And Remembred him of these vicioouns Ehon,
Where-offen Abased ful sore he was,
Of that wonderful A[nd] merveillous Cas. 132

His Queen,
Sarracynte,
is troublid,
And the qweene that beheeld his fare,
In hire herte hadde sche ful gret Care,
How sche Myhte Owght knownen of the lif
Why that hire lord was so thanne pensyf. 136

goes to her
brother Nasciens,
Anon As sche myhte parceyven the day,
Vpe sche Ros, And to hire brother took the way,
Sore wepinge & sore Syghenge,
With gret sorwe & lawmentinge, 140

And so Cam to Naseiens hire brotheris bed,
And down be him sat In thike sted.
Anon Ryht vpe this Nasciens Rawghte,
His Soster there In his armes he Cawghte, 144

tells him how
Mordreins has
mournd all
night,
And hire A-Freyned with Al his herte,
'Why that sche hadde So manye peynes smerte.'
Thanne tolde sche him of hire lord the kyng
That Al Niht hadde ben In sweche Morneng, 148

and asks him to
find out the
cause of it.
And the Cause for why sche ne wiste,
"Therfore, dere brothir, as I the tryste,
Lest he myhte falle In som dispeireng,
Now, swete dere brothir, for Ony thing
That ȝe wolden of him Enqwre
For what Cawse he hadde Al his fere,
And for Iesus love hevene kyng,
For whom we hanen taken Cristeneng,
That ȝe wolden streylt to him gon,
And a boone Axen Of hym þere Anon, 156

'That he wolde graunten ȝow ȝowre Askyng,
What so Evere it be, of Alle thing,' 160
And whanne þat he hath graunted to ȝow þat boone,
Thanne that ȝe wolden Axen him ful sone
'Why that he Ferde So that Nyht,
& why In his sleepe he was so afryht ;' 164
For I ne desire so sore non thing
As there Offen to haven som knoweng."

Thanne Ros him vpe this Nasciens Anon,
And to the kynges chambre gan to gon ;
And be that tyme he comen thedir was,
The kyng was Resen in that plas ;
And Nasciens him grette þere Anon riht,

Nasciens goes
to Mordreins,
168

And seide, " Sire ! as thow art bothe kyng & knyght, 172 asks him to
One bone, sire kyng, þat thow grawnte me grant him a boon,
With-Owten lettynge Owthir Adversite."

Thanne þe king Answerid him Agein,
" Dere brothe[r], ȝe knownen wel In Certein, 176
That nothing wheche Is In Myn bandown
That Al Redy schal been at ȝowre peticiown."

And whanne Naciens vndirstood al this,
That be his Creawnse he wolde not Mis,
But fulfillen his bone Al hol & pleyn,

180

Thanne to him thus seide he In Certein,
' No more for his boone wolde he Crave,
But knowliching of his pensifnesse to have ;
Why Al that Nyht he ferde tho so,
This wolde I wete Er that I go.'

180

and that is,
to tell him what
his night's
trouble was.

And whanne the kyng herle him thus seye,
Thanne wiste he wel his qweene gan him be-wreye, 188

So that Anon Ryht to Sire Nasciens
He tolde his trowblynge with-owten Offens,
And told him elene his Aviciowun,

Mordreins at
once tells his
dream to
Nasciens.

And of his Nevez Al & som ; 192
" But ȝit neuertheles not for than
I ne have not ȝow told how it began ;

Mordreins says
his trouble has
come on him

because he didn't
fulfil his promise
to reward
Nasciens for
his help.

This is the
cause of his
distress.

[leaf 16]

At Tarabel,

at Castle Comes,

Nasciens help'd
him,

- For of this *ȝifte* that *ȝe* han Axed me,
Riht ful vntrewe to *ȝow* have I be ; 196
For I swor to *ȝow* with-Inne þ^e viij day,
Whanne *ȝe* token for me that iornay,
I scholde *ȝow* so worthily qwiten Ageyn
Thal al *ȝou're* baronage scholde it knownen Certein. 200
Where-offen vntrewe to *ȝow* I am,
And thus this pensifnesse On me it Cam.
Fortheremore, As by my qweene I lay,
I bethowghte me how Mani A day 204
That I hadde leyn In fowl sinne,
The fowlest þat Man Myhte leven Inne ;
And myn Consciense me gan to Repreve
Of myn fals levenge & Of myn beleve.
And as I lay thus, & me be-thowghte
ȝif to Ony Man I hadde behyght Owghte ;
And I ne Cowde not thenken, sauf Only to þ^e,
To whom that I hane so longe vntrewe be ; 212
And for wheche thing is most myn hevynesse
That bringeth myn herte In al this distresse.
For there nis now no man lyvenge
That I am so moehe bownden to In Alle thinge, 216
Ne that so moehe that I hane trespaced vnto,
As to *ȝow're* persone now that I have I-do.
And what this vntrowthe it is to mene,
I schal *ȝow* tellen ful wel & Clene. 220
It is ful trewe, As *ȝe* don vndirstonde,
Whanne I was discomfyt be myn Enemyes honde
At Tarabel, As *ȝe* wel knowe,
Where as *ȝe* Comen with-Inne A throwe 224
Aȝens Myn Enemyes to socowren there,
Of whom þat I hadde Riht gret Fere,
Whanne to the Castel of Come þat I was gon,—
That tyme Oþer Socour hadde I non ;—
Thanne Comen *ȝe* prekyngе with *ȝow're* Meyne
In Secowringe, fortheringe, & helpinge of me ; 228

- Thanne behyghte I ȝow tho In Certein, and he promist
 ‘That ȝif euere to Sarras I Mylte Rekeueren Agein 232
- In worschepe & In prosperite ;
 With-Innen .vij. dayes aftir Certeinle,
 I scholde ȝow so worthily Gwerdone thanne,
 That bettere gwerdoned nas neuere Manne ;’ 236
 Where-offen the schame is Fallen On Me
 Only, Sire, & not vpon the.
 And for Cawse of this grete thowght,
 Into this Avicioun thus was I browght, 240 Hence his
 As I have told ȝow, bothe Crope & Roote ;
 But the signefiawnee, how to knowen, I ne woote ;
 Now sethen that Ioseph is hennes gon,
 Man me to declaren now know I non ; 244
 For, And he were here now present,
 He cowde me declaren Al the hole Entent ;”
 And for this Cause was he in gret thowht,
 To what Ende this viciown scholde be browght. 248
 And thanne be-spak tho Sire Nasciens,
 That thike tyme was In the kynges presens,
 “For, sire, this viciown May Signefie
 That ȝe scholen In-to Anothir Seignorie ;
 But ȝe neten whanne, ne what day,
 That this sodeynly behappen ȝow May.
 For, lik As ȝe han chonged ȝoure lif,
 So scholen ȝe ȝowre Regne with-owten strif; 252
 For Every Evel wil & wikked Cownsaille,
 Eche man Owghte Forsaken Sawn faille ,
 And Ellis diden we Contrariously
 To Owre newe feith ful Sekerly, 256
 Into hos Creunse we han vs bownde
 Bothe body and Sowle In this stownde.
 Where-fore, As of ȝoure Aviciown, now semeth me,
 To non Evel may it torne In non degré. 264
 But I rede ȝow that ȝe now do,
 Counseil Of holy Chirche to Clepen ȝow to,
- to reward him
generously
within 8 days.
- But he, Mor-
dreins, didn't do
so.
- which he knows
not how to get
interpreted.
- Nasciens says
Mordreins's
Dream may
betoken his being
carried away,
- tho' this may
lead to no harm.

- Mordreins had better take counsel of Holy Church. Wheche that Ioseph left In his stede,
Good Counsel there-Offen ȝow now to hede. 268
For ȝe knowen wel be vndirstondyng,
That Ioseph Comanded ȝow Ouer Alle thing
'Holy Chirche to kepen an Susteyne,
And In Every nede to hem scholde ȝe Complayne, 272
That Nedy were to sowle oþer to body ;'
Thus Comanded he ȝow, ȝe weten wel sothly."
- He and Nasciens And whanne Nasciens this wordis had seid þº,
Anon bothe to-Gederis thanne gounen they go 276
To the paleys Anon Of Spiritwelte—
As to-forn Rehersid han ȝe herd Me—
That Enstableyscht & Ordeyned weren Echone,
Holy Goddis Servise there-Inne to done ; 280
So that there herden they goddis Servise,
And Afterward that Glorious Sacrifice,
As Ioseph hem Comaunded before,
In what maner to Swen Cristes lore, 284
And Every day for the More part Comowned to be ;
Thus Comanded Ioseph tho Certeynle.
And whanne this Servise was Al I-don,
To-forn him he Comanded to Comen Anon 288
Alle the provostis of holy Chirche,
And of hem took Counseil how he scholde wirche,
And told hem Clerly Al his Avicioon,
How that he dremede, Al and som. 292
But Of hem was there not On tho
That theke Avisiown Cowde him vndo ;
For they Seyden him Certeinly,
'That there ne Cowde non Man but God Only 296
That Avicioon to declaren In Ony place,
Sawfe Only God thorgh his grete gracie.'
And whanne the kyng & Nasciens herden of this,
Anon thenz they wenten with Owten Mys. 300
Thanne wente the kyng & Nasciens forth bothe
More hevyere thanne Er they weren forsothe,
- go and hear the Christian Service and Mass. Mordreins tells the Church-provosts his dream, but none of them can explain it.

- And [seide] that neu're In Ese they scholde bene
 Tyl here-Offen they hadden vndirstonding clene ; 304
- And thus pensif to the paleys Aȝen gonne they gone,
 They two togederis, right Alle alone ;
 And there they Rested hem bothe that stownde
 To-Gederis On A Cowche vppon the grownde, 308
 And non More Feleschepē but they two.
- Thanne felten they Anon Merveilles Mo,
 How that Al the paleys Clene Alto-schook,
 Sawfe þe Sovereyn vowtis, As they Gonne look ; 312
- And thanne loked they furthermore ;
 Hem thowghte Al to-scheverid it was thore.
 And In Every Chene hem thowghte they sye
 Ful of brenneng brondis ful wittirlye. 316
- Thanne so hydows A noise there be-gan,
 As it was semeng to hem bothe than
 That the Endeng of þe world hadde be come,
 And that it hadde ben the day of dome ; 320
- So that Alle the wyndowes & walles to-brook,
 So Merveillously tho this Noise Ontook.
 Also hem thowghte the paleis schold han down falle,
 And there Sonken Into the Ottrest walle. 324
- And Amongs Alle this Merveillous thing,
 There Cam On hem the wondrest dirkeneng,
 That hem thowghte here sighte was gon Certein,
 And that it neuere to Recouerin Ageyn. 328
- And non Men Of that Cite Certeinly
 Theke Merveilles sien, neþer herden, but they
 That with-Inne the paleis were ;
 And herden they, ne sien, no more there 332
- But Onliche Of that gret thondringe,
 Where-Offen they hadden gret Merveillenge.
 And Othir thinges syen they nowht ;
 But, As hem semede In here thowht, 336
- A fewe sparkelis At the Openyngē
 Of the Paleys wyndowes, they Syen Comenge ;

Mordreins and
Nasciens go back,
pensive, to Sarias
Palace.

Then begin
Marvels.

The Palace
quakes ;

in every chink
burning brandis
appear ;
a hideous noise
is heard,

as if Doomsday
had come ;

and the
wondrest
darkness falls
over them.

But only within
the Palace.

And ȝit they Abaschten ful sore of this,
What it Myhte Amow[n]ten, with-Owten Mis. 340

Mordreins and
Nasciens hear
a tremendous
blast of a Horn,

And As the kyng & Nasciens lien In this trawunce,
ȝit herden they A more wondirful Chawnee.

Hem thowghte they herde the Sown of An horn
That neuere they herden there beforne ; 344
And the sown was so wondirful & so hy,
That ouer al the world they supposed trewly
The Noise Of that horn myht hauen ben herde,
So wondirfully that noise tho þere Ferde. 348

and a voice cries

"Here is the
Beginning of
Dread."

They fall flat
down,

Thanne Anon A vois there Gan to Crie,
"Here is begynneng of drede Certeinlye."
And whanne this Nois they herde thus seyn,
Evene plat A down they llen ful pleyn, 352
Lik bothe dede As they hadde þere been ;
Non lif In hem non Mihte Seen.
Thanne was the prophecie fulfilt tho
That be Olde dayes was knownen to Mo, 356
Wheche þat seith, 'Two scholen liggen In a bed,
On be taken, þe toþer leven stille In that sted.'

and Mordreins
is borne-off 17
days' journey
out of his bed.

Thus sone the kyng Owt of his bed was bore
Seventene Iornes, be Goddis Myht thore. 360
And it was wel the thridde Oure of the day
Whanne to the kyng was Al this Affray ;
And whanne the holy gost hym left ful sone,
It was the hy Owre Of None. 364

But of him talketh now non lengere this storie ;
But to the qweene & Nascien Mosten we hye,
That bothe weren beleft In sarras,
As woful peple In that same plas. 368

CHAPTER XIX.

Nasciens (formerly Seraphe) lies swooning in bed. His sister, Queen Sarracynte, on coming back to the palace from seeing a Church that is building for the Virgin, finds all the attendants aswoon (p. 239). In the chamber she sees Nasciens weeping, and asks him why, and where her husband Mordreins (or Evalach) has gone. She swoons (p. 240), and mourns. Nasciens assures her that Mordreins is safe (p. 242). The barons consult about Mordreins's absence (p. 242-3). Calafier, a traitor, suggests that Nasciens kill'd him (p. 243). The others adopt this notion ; go to Nasciens, question him (p. 243), and then cast him into prison (p. 244). The queen is greatly grievd, but cannot help her brother (p. 245) ; who holds to his faith, and will not reproach God, but asks mercy for his sins (p. 245-6).

Lo thus tellith this Story now here,
 How Nasciens And the kyng, In A bed they were,
 And how that the kyng was born Away,
 And stille In Swowneng this Nasciens lay ;
 And swich A Moreyne As In that paleis was,
 Was Neuere Sein In non plas ;
 And In the Cite Was herd no More
 But the thondir & þe sown of the trompe thore. 8

While Mordreins
is borne away,
4 Nasciens lies
swooning.

Thanne it happed In this Mene tyme—
 The tyde Of þe day Was Owr Of pryme—
 That the qwene gan forto gon,
 A faire Chirche Werk to beholden Anon, 12
 That In Worscheppe Of Oure lady begonnen was there ;
 And that chirche to sen wente sche In this Manere.
 And whanne thorwgh that paleys sche gan to goon,
 A wondirful Syhte Sawgh sche þere Anon,— 16
 Alle the Seriawntes lyen there plat adown
 Ful dedlich & pale Al In virown ;
 And sche wende On Slepe þat alle hadde ben tho,
 So that Furthermore sche gan to Go ; 20
 Thanne Fonde sche Alle the knyhtes & Sqwiere,
 In that Same Manere they lyen tho there.
 Thanne Merveilled the qwene mochel of this,
 What it scholde Amownten with-Owten Mis ; 24

Queen Sarracynte
comes back from
seeing a church,

and finds all the
servants flat on
the floor,

and knights and
squires so too.

- The Queen calls
the men,
but they are
dumbfounded.
- Anon Somme of hem sche gan to Calle,
But thei mihten neþer heren ne sen, so gan it fal,
For nethir hadden þei wit ne Memorye
Of non worldly thing thanne Certeynlye. 28
- And whanne sche say, that not sche Myhte
Of hem nethir haven word ne sylte,
Thanne with A gret Cowrs torned sche Anon,
And to the kynges Chambre gan to gon. 32
- She goes to the
King's chamber,
- and sees Nasciens
- moaning.
- And whanne sche was Inne Atte Chambre dore,
There, Merveylles Gan sche beholden More ;
Sche beheld hire brother sire Nascien
Sat In his bed wepinge than, 36
- Owt of wheche bed Mordreins the kyng
Was vpe lefte with Owten lesing ;
And þere Nasciens Made gret sorwe & Mone,
As him thowhte nedis he most done 40
- For the Noïse and þe voys that he herde,
That he ne wiste In what maner it Ferde.
And whanne the qweene þis began beholde,
- Her heart grows
cold;
- Anon hire herte gan wexen Colde ;
And sore tremeling & qwakynge than,
To sire Nasciens bed Anon sche Ran,
And wend that som wikked Sperit be chawnse
Hald hem put Owt Of here Ryhtful Creauenee ; 44
- And to hire brother sche Ran In haste,
And him Embracen sche gan ful faste,
& the Cawse of him Axede, why it was
That he So wepe there In that plas. 48
- Thanne gan he wepe wondirly Sore,
Fastere and hardere than he dide before.
Thanne þe qweene gan lowde to Crye
With a lowld vois ful petowslye, 52
- she cries aloud,
- and falls swoon-
ing to the earth.
- Thanne sire Nasciens Gan hire to Chere,
And brased hire In his Armes two,
And hire there kyste & Cherede tho. 56

- “A, swete soster!” he gan to Say,
 “What may ȝow be to Maken this fray?”
 And whanne sche Aros Of hire Swowneng;
 Thanne Axede sche of þat Merveilleng; 64
 With Sorewful herte & hevy Chere
 Sche gan Axen where hire lord were.
 And whanne Nasciens this vndirstood,
 Ful Clene thanne Nasciens Chonged his mood, 68
 That he ne Mihte non word tho speke,
 So him thowhte his herte wolde breke;
 As faste the water Ran from his Eeyen Adown,
 As it hadde ben pored vppon his Crown. 72
- Whanne the qweene Say him so taken vpon,
 Sche Axede what he hadde with hire lord doon;
 Thanne gan sche forto Swownen ageyn
 In that place there Certein Certein, 76
 And wende Owt of hire wit sche scholde han gon,
 Swich Sorwe sche Made, & so gret Mon.
 Whanne Of hire Swowneng sche A-wook, 80
 Sche qwaked, sche trembled, sche wepe, sche schook,
 And with a deolful vois sche gan to Crye,
 “Swete Brother Nasciens!” Certeinlye
 Evene thus As A wood womman
 In this Gyse took sche vppon, 84
 And euere Aftir hire lord gan to Crie
 With deolful vois, & wonderli hye.
- And whanne Nasciens hire tolde Al the verite,
 Thanne weping & morneng myhten men þere se, 88
 And how the kyng from him was taken there,
 And forth born, & In what Manere:
 But Into what place þat he was I-bore,
 Nasciens ne Cowde not tellen there. 92
 Whanne Nasciens this word hadde I-seyd,
 Thanne was there manie A deolful breid,
 And Owthes & Cry was In that halle,
 That bothe Men & wommen In swowneng gonnefalle. 96

Sarracynte
revives,and asks where
her lord,
Mordreins, is.Nasciens can
only weep.

72

Sarracynte
swoons again,

76

but recovers,

84

and cries after
King Mordreins.Nasciens tells
her how the
King was
carried off.

92

A great cry
is raised.

- And swich Sorwe þe qweene there Made,
That Erthly thing myhte hire non Glade.
- Nasciens comforts
Sarracynte Thanne Cam Nasciens to hire Agein,
And In his Armes he hire embraced ful pleyn, 100
And hire Comforted In this degré,
Thanne Axede Sche Nasciens with-Owten lak,
- [leaf 17] “ Now, goode dere Soster, Iesteneth to Me ;
and assures her The kyng he is bothe Sawf & Sownde
As we ben here In this Stownde, 104
And bothen heyl In Sowle and In body,
I Sey ȝow, Sostir, now, Certeynly.
This knowe I wel be that tydynge
That the voys to vs gan bringe.”
- Mordreins is
safe and sound, Thanne Nasciens hire Answerid Ageyn,
because it was Christ's Mes- And scide it was Cristes Messenger Certein. 112
senger who spoke to them. So gret Sorwe & Mone Made þe qweene,
That for non Erthly man Seced myhte bene.
- Mordreins's Barons consult about the King's disappearance. Thus sone this tydinge Gan forto springe
Ouer Al the Contre with-Owten lettynge, 116
How that the kyng thus was I-lore,
And how sodeynly he was A-Wey I-bore.
- A cursed knight, Sir Calaphere, Thanne the baronage to-gederis Comen Anon,
And of this Conscilleden what they myht don, 120
And how the kyng Awey thus Seholde fare ;
Where-Offen they hadde ful gret Care.
So Amonges Alle Othere there was On
That longe with the kyng hadde Igon,— 124
A malicious knyght In Alle Manere,
His name Was clepid Sire Calaphere—
For he was so Crwel, & so Felowns,
So fals, so CvrSID, so wikked of Condicouns,
That in dedly herte ne Mylhte Synke
So moche Tretorye forto thenke,
As that Cursed Calaphere
In his herte Imagyned there : 128

- For there he seide ful Openlye tho,
 'That be treson Nasciens the king dide slo,
 For he wolde hauen þe Rem In gouerninge,'—
 This was Openly his talkynge—
- says Nasciens
kill'd Mordreins
to get his
kingdom.
- 136
- 'For In that place weren there no Mo
 Sauf Only the kyng & sire Nasciens tho ;
 How myht it thanne Otherwise be,
 But that Sire Nasciens dide him sle ?'
- 140
- Thanne Answerid the baronage Aȝen,
 'That it is ful lyk thus forto ben.'
 Thanne tooken they here Conseyl Anon,
 That Into Strong warde he scholde be don,
- They consult to
put Nasciens in
prison,
- 144
- Til that they knewen In word & dede tho
 Whethir the kyng lyvede, oþer how it myhte go.
 And to this Conseil thanne Everychon
 Sworen alle to holden there Anon ;
- 148 and swear they'll
do it.
- And thus Of Nasciens demed they there,
 That þe kyng hadde Mordred, but þei niste where.
- And thus to Cowrt they Comen Anon,
 Alle these barowns Everichon,
 And fownden Sire Nasciens & the qweene
 Makenge gret sorwe Al bedene,
- 152 The Barons
go to Nasciens
and the Queen
- That Neuere Man that was lyvenge
 Herde neuere half so moche weymenting ;
- 156
- And this was the thridle day
 Aftyr the kyng was Ravischt Away.
 Thanne thus to þe qweene gonnen they gone,
 And of this Aventure Enqwerid Anone.
- the 3rd day after
Mordreins was
carried off,
- Thanne Anon Nasciens gan forto telle
 Alle the Mater, how it tho befelle ;
 Bothe lik as he hadde herd & sein,
 He gan hem tellen In Certein ;
- 160
- And Also of the kynges Swevenyng,
 What he Mette In his dremenge.
 Thus to Nasciens they weren Enqweringe,
 & of Al thing he ȝaf hem Answeringe,
- 164 and question
Nasciens.
- 168

- And seide to hem ful Sekerliche tho,
 ‘That In the Chambre Neren but they two
 Whanne this Chaunce there gan to falle ;’
 And thus he tolde Amongs hem Alle. 172
- The Barons seize
 Nasciens,
 and cast him
 into prison,
 by the counsel
 of Calaphere,
 who hated all
 Christians.
- Thanne Anon there they him tooke,
 And Grevously On him gonnē to loke.
 And sire Nasciens hem Axede tho,
 ‘Why with him they Ferden so.’ 176
- Thanne they Answerede, & forth him ladde,
 ‘That suspencion to him Of the kyng they hadde.’
 And thus In preson thanne they him Caste,
 & Sesid Alle his londis Atte laste. 180
- Thanne senten they Abowtes here & there,
 To don seken the kyng Every Where.
- Thus Nasciens In preson suffrede mani hard schowr,
 Be conceil of Calapher, þat fals Tretowr.— 184
- This Calafer made good semblaunce
 As a man Of good Creawnce,
 But fals he was In dede & thowght,
 For Cristene manne was he nowlt ; 188
- For whanne Cristened he schold han be,
 Ful faste Awey he gan to fle,
 For he ne hateth non Creature
 So moche As Cristene, I the Enswe ;—
- So that he Cam to þe barouns Agein,
 And hem thus Coneeilled In Certein,
 ‘That Into the tyme that they myhten knowe
 Begynneng And Endeng Vppon A rowe, 196
- Nasciens In presown scholde Abyde :’
 Swich Conseil ȝaf that tretour this tyde.
 And thus be the Counsel Of fals Calaphere,
 Nasciens In presown kepten thei there,
 That him & his londis bothe, they hadde
 In here Award, bothe good & badde.
- And whanne þe queene beheld Al this,
 ȝhe thowhte In hire herte it wente Amys, 204

- That hire lord thus was Agon,
And þerto hire broþer In presoun don.
It is non nede to tellen the Mone
That þe qweene þere made ful sone,
For there nas non Erthly thing—
Aftir hire lord that was the kyng—
That so moche was In hirz herte,
As of hire brothir his peynes smerte. 208
- Ful fain wolde thanne this gode qwene,
That hire brothir Owt Of preson hadde bene ;
But sche was tho A lone womman,
And ful litel Reed of this sche kan ;
To stryven Aȝens hire Baronye,
Sche ne hadde non strengthe Certeinlie. 212
- And Evere was Nasciens In preson strong,
And tempted he was with the devel Among
Fortho forsaken there his trewe Creawnse ;
But he ne wolde, for non Maner Of Chawnse,
Forsaken his god for non peyne ;
But Euere to his God he gan Compleyne, 220
- And Cride Merci For his grete Synne,
Of þe wikkednesse that he hadle lyved Inne :
“ For moche more thanne this deservid I have ;
Where-fore, goode lord Iesus, thow me save !
For A gret Fool trewly I was,
Thy secrees to sen In that holy plas,
Wich that non Man scholde han seyn there,
But ȝif Clene Of Synne I-clensid he were ;
And so, goode lord, ne was not I ;
Where-fore, Iesus, I erie the Mercy !” 224
- And in this holy Entenciown
Stille belefte Nascien In presown,
In gret Angwisch & gret Anoye,
Thus lyvede Nasciens, As I ȝow seye ;
Bothe be nyght and Ek be day
In this Angwisch thus Nasciens lay ; 232
- Sarracynte
grieves greatly,
- but cannot help
her brother
Nasciens.
- Nasciens is
tempted by
the Devil,
- but will not
forsake God.
- He asks mercy
for his sins,
- and says
he was a great
fool to try to
pry into the
secrets of the
Holy Grail.
- 236
- 240

And Evere Cried God Of Mercy
That he hadde leved so Folily.

The Story leaves
Nasciens,
and turns to King
Mordreins.

And now torneth this Storie Ageyn
To kyng Mordreins now In Certein,

244

The wheehe lest þat he ded hadde be ;

And thus is he In A Roch with-Inne the se.

CHAPTER XX.

The description and history of the Island to which King Mordreins was carrid; and herein of the Emperor Pompey's daring deeds. How the Isle was on the way from Scotland and Ireland to Babylon; and Wales and Spain could be seen from it (p. 247); and how it was all bare rock, and was calld *The Roche Perilous* (p. 248); and on it was formerly a house built by a pirate, Fowcairs, who entid ships ashore, and destroyd them and their crews (p. 248-9); till Pompey heard of him, and prepar'd a ship (p. 249); and attackt him (p. 250). The account of the fight¹ (p. 250-5);—how the pirates let down a quarter of a ship on Pompey's knights (p. 251); and the attack is put off (p. 252). Pompey then determins to light a fire at the foot of the rock and burn them out (p. 252). The pirates try to put the fire out, but can't, and the knights kill four of them (p. 253); the rest nearly succeed in extinguishing the fire, but Pompey drives them back and kills five of them (p. 254). He is then attackt and swoons, but is rescued. Fowcairs is taken (p. 254); his men are thrown into the sea, and then he too (p. 255). How Pompey did a still more daring deed, stabld his horses in the Temple at Jerusalem (p. 255); and how he was rebukt by Peter for it (p. 255).

Mordreins is on
a Rock in the
sea,

Now here be-gymneth kyng Mordreins Storie,
that vpon a Roche In the se is Certeinlye ;
that Owt of his Regiown xvii. Iornees was,
With-Inne the se In A perilous plas.

4

put there by the
Holy Ghost.

Abowtes the Owr of Noon it was tho
whanne the holigoost In þat Roche put him tho ;
And there the holigost Schewed him thanne
Al so mochel richesse as evere Sawgh Manne ;

8

¹ The French account for lines 244-334 differs considerably from the English one : it gives more detail and incidents.

- And whanne vpon this Roche he was alyht,
In his herte he was wondirly Afryght.
Whanne Abowtes vpon the Roche he lookede tho,
And beheld how Into A straunge Contre he was I-do,
Where-Offen he thowghte tho In his herte 13
Neuere that deseissee forto Asterte ;
And there-fore but litel wondir it were
Thowgh Sore Abasched were he there, 16
For ȝit hadde he non ful knoweng
That In the paleys he hadde of his svevenyng ;
And Evere he Merveilled In his¹ thowht [1 MS this]
How that he thedir was tho browht, 20
And In him Self hadde gret Merveillinge
Ho that thedir dide him tho bringe.
And thus longe he gan to beholde,
That Al his herte gan wexen Colde,
For non thing he ne Sawh abowtes hym
But the wilde Se, bothe Stowt & Grym,
And no more lond there ne was
Thanne þere the Roche stood In that spas. 28
- This Roche stont A-Middles the se,
Al this Storie now telleth to Me,
Evene from Scotlond the Ryhte weye
Into Babiloyne, As I the Seye,
And from Erlond the weye Also
Streyht to babyloyne it doth go.
And So hygh the Roche is there,
That Ouer the Se I[s] scin Every where ;
And to Wales there Mihte he se,
And Into Spayne Into that partee ;
So hygh is the Roche In that stounde
That kyng Mordreins there haþ I-fownde,
For it is On of the most heyst plase
That In Ony Se Evere ȝit sein wase ;
And this yl So wastful Is,
That of non Maner viaunde there-Inne þere nys, 40
so high is it.
- Mordreins is
terrified when
he is set on the
Rock.
- 24 His heart grows
cold at seeing
nothing but the
wild sea round
him.
- The Rock stands
between Scotland,
Ireland, and
Babylon.
- 36 From it you
can see into
Wales and Spain,
- 44 But it is all
waste ;

	Ne non Erthe that is Mevable,	
all pure rock,	But Al Clene Roche hard & stable ;	
	Except þe space Of A mannes hond,	
and no arable land.	In þat place Is there non Erable lond ;	48
	And Elles Into the harde Se,	
	Clenē Roche As it May be.	
It is calld	And for that Roche Is so perilows,	
<i>The Rock Perilous.</i>	So hygh, so straunge, & so Merveillous,	52
	That "the Roche perilows" is the Name,	
	For it is of So perilous A famie.	
Formerly a sea-thief,	Vppon wheche roche sumtyme was diht	
	A Certein habitacle with gret Miht,	56
	That A lerrers of the Se hyt Made, ¹	
Fowcairs,	And Fowcairs to his name he hade.	
	This lerrers was of so passing Mesure,	
	And of so gret strengthe, I the Ensure,	60
built there a big house that	That non Man his gretnesse Cowde diserie,	
	Ne his strengthe to haven In Memorie ;	
held 20 men;	So that In this Roche, for certain,	
	His habitacle he made ful pleyn ;	64
but they livd in a galley on the sea,	That So with Verry strengthe & Myht,	
and were pirates.	In that Roche his hows gan he dyght ;	
They'd light a great fire on the Rock	A large hostel for twenty Men,	
	Thus he gan Areyened than ;	68
	But In that Roche lay not he,	
	But In A galeye In the Se,—	
	He, & hise felawes Also,—	
	Vppon the Se felonie to do.	
	And Oþer whiles In Certein ²	72
	Vppon that Roche they wolden ful plein,	
	A ful gret feir wolden they make,	
	Here pray there-with forto take ;	76

¹ Et si li frema vns leres de mer qui estoit apieles founcaires.—A. French 'Lerre : m. A theefe.'—Cotgrave.

² Et quant il faisoit la nuit bien oseur, si metoient sur la roche i. grant brandon du fu ardant.—A.

So that it semede to Ony Marchawnt
 That thekē plas dide Owht hawnt,
 That Som Resteng place it hadde be ;
 But here distroction it was, As ȝe mown Se ;
 For Aȝens that Roch they hurtelid so sore,
 That Alle to-borsten weren they thore ;
 Thanne Owt of here galeyes gonre they go—
 These thevis that this falshed hadden do,—
 And taken bothe þere Man & good
 That persched was there In theke flood :
 And In this Manere distroied this lerrers
 Mani A Marchaunt & Mariners.

Thanne be-fil A wondir Cas,
 That On, Grete Pompees, that Emperour was
 Of Romeyns, As happed that day,
 Of Alle these Merveilles herde he say,
 As Owt of grece he seiled tho,
 Toward Ceeyle he gan to go.
 And thus As he seilled tho Abowte,
 And took many Garisouns, bothe strong & stowte, 96
 That Abowtes be the Se stoode
 In Ony place be þe salt Floode ;
 Thus Cam he toward babyloyne,
 And thidirward of this thef herde he seyne.

Thanne seide this pompee with-Owten faille,
 ‘That theke strong theef ȝe scholen asaille.’
 And thus to his peple gan he Seyn,
 “We scholen him Asayen In Certeyn.”
 Anon there Redily dide he dylhte
 A riht strong galeie, & Of gret Myhte,
 And put it ful of good vitaille,
 And Of goode knyghtes, that thef to Asaille. 108

Anon whanne this was Redely dyht,
 The Se he took Anon there Riht.
 And fowryt goode knyghtes be¹ ordelyned there,
 And twenty grete grapelis of Erne þere were,

to tempt mer-
chantmen there.

80

The ships got
dasht to pieces.

84 and the sea-
thieves plundered
the cargo,

while the mon
drownd.

88

Then Pompey,
Emperor of the
Romans,

92

sailing from
Greece

towards Babylon

100

resolv'd to attac'c
Fowcairs.

104

So he fitted out
a good galley,

108

[¹ ? he] took 40 knights
and 20 iron
grapples,

112

The Galeyes to the Schipe forto holde,—
Of yrne wren Mad bothe strong & bolde ;—
And thus they gonnē to seylen Anon
As faste to the Roche as they myhte gon,
Bothe be day & Eke be Nyht,
Tyl of a hard roche they hadden a syght.

And whanne the Roche they gonē to Aspie,
It to Aprochen they Seiled ful Nye ;

116

And whanne faste by they weren gon,
Heren Aneres they Casten þere Anon,
Fortho Abyden there that Nyht,
Til of the Roche they myhte han better Syht. 124
And whanne þe Nyht was wel Apast,
To-ward the Roche they Comen In hast ;
As Ny As a man Mihte Casten A ston,
Thus Ny to the Roche Gonē they gon. 128

And whanne these thevis gonnē Aspie,
Redeliche they Raped hem, & In hye.

But þe maister Mariner that was with pompee,
Of that Roch knew Al the Sotelte ;

132

And þere As the feer the thevis gonē Make,
That partie of the Roche wolde he not take,
But be Another side they wente,
þere As they fownden presente

136

A strong galeye, that there lay
Be-twene þe Roch & hem, þe sothe to say ;
And they Comen with so gret A wille
That there mani men gonnē to spille,
And fallen down Into þe Se,

140

Of Men & good, ful gret plente.

Thanne they that In þe toþere galeyes were,
Wenden the grete schipe hadde persched þere ;

144

So was there tho A ful hard stowr

Betwene these Felowns and the Emperour.

And wanne they sien it gan so to go,

The Emperour to withstonde non power hadden tho,

and saild to the Rock.

[leaf 18]

There they cast anchor.

Their Captain wouldn't go where the fire was lighted;

but on another side.

Then, a pirate galley attackt them,

but Pompey's ship drove it back to the Rock.

- Be litel and litel they Gonue to gon, 149
 Til that þe Roche they Entred Anon.
- And whanne pompee gan this to Aspie,
 Ful lowde he gan hem to discrye,
 And swoor that he wolde don his Miht,
 Of tho theves to ben Avenged Ariht.
 And whanne the thevis this vndirstood,
 Non lengere there they ne Abood,
 But to the heithe of the Roche Sekerlye,
 Ful faste these thevis gonnem hem hye ;
 And After hem xxx knyghtes goode,
 That departed Owt of that floode ;
 So with-Owten, thritty there were,
 And with-Inne, xix theves In fere ;
 For alle the Remnaunt of þese theves tho
 Weren slayn, And In-to the Se I-do. 156
- And whanne this Sawt began to gynne,
 These theves wrowthen A corsid gynne ;
 They Rolled down I that plas
 A qwarter Of a galeye þut broken was,
 That hevy & boistous it was to be-holde ;
 And down it Cam with strengthe manifolde,
 And fil Anon down Into the Se,
 Where-with xi. of Pompees knyghtes slow he,
 Where-offen pompee hadde so gret Care,
 Anon him Self to the Roche gan fare,
 And swoor ‘that he hadde levere to dye,
 But avenged he Were there Otterlye,
 That there so falsly hadde slain his knyghtes
 At thike same tyme with here fyghtes.’ 164
- Thanne On of his knythes there Anon,
 That say In what peryl that he wolde gon,
 And Conseilled him “ forto Alyde
 Til it were more to the day tyde,
 And I schal ȝow Certefien Everidel
 How On these theves to ben Avenged wel ; 172
- Pompey vowed vengeance on the Pirates. 152
- They retir'd to the top of the Rock ; 160
- 19 Thieves pursued by 30 Knights. 168
- The Thieves roll'd down a quarter of a galley, 176
- and kill'd 11 of Pompey's Knights. 172
- Another Knight 180
- advis'd him to put off his attack. 184

- Thanne scholen ȝe non men lese,
Ne putten ȝowre self Into non gret deseisse."
Thanne Pompee Axede him Anon,
In What Manere that it Mihte gon. 188
"Sire, of this sawt ȝe scholen A while reste ;
I hope it schal be for ȝoure beste."
[1 ȝ he]
- But Evere they¹ maden sorwe & wo,
For hise goode knyhtes weren slain so. 192
He forto lesen so mani goode knyhtes
For A fewe theves In tho fyghtes,
Ful gret schame to him he thowhte it was,
His knyhtes so to lesen In theke Cas. 196
Pompey was
asham'd to lose
so many knights.
Next morning
And On the Morwe whanne it was day lyht,
And Pompee of that Roch hadde A syht,
So strong A thing say he neuere non
As thike Roche that he loked vppon ; 200
‘ And non wondir it hadde ben,’ seide he Anon,
‘ Thowgh his knyhtes hadde ben slain Echon.’
he consulted
his Knights.
Thanne of his knyhtes he Axede Counsaille,
ȝif to that Roche they Cowden Owght Availle ; 204
But non Of hem that was there
Cowde him Counseillen In non Manere ;
For they seiden to him Certeinle
But ȝif be Eufamyne it² wolde not be.³ 208
They thought the
Pirates must be
starvd out.
[2 MS in]
Whanne þe kyng of hem hadde non Oþer chere,
He be-thowghte him In Another Manere,
That hem he wolde distroyen Anon
Be Angwisch Of fyr þere Euerychon. 212
But Pompey
had a great
fire lighted,
Anon A gret fere he let there dyhte
Of Olde schepes And Galeyes, þat brenden so bryhte,
That At theke Roche persched hadde been,
As all the peple there Myhte it seen ; 216
To smoke the
Pirates out of
their cave,
So that this feir there brende so longe tho,
That Alle the smolder Into þat kave gan go ;

¹ Car il ne quidoient pas ke ele peust estre prise sans afamer.—A.

- For that feer to stawnchen hadden they non miht,
But Enere this feer brende ful lyht. 220
 And they benethe gonue hem defende
With Arwes & stones that they gonne vp sende ;
 And they Aboven defensed hem thore
With speris & cleyves wondirly Sore.
- And whanne this feer gan brennen so briht,
The thevis tooken fresch water Anon riht—
Where-Offen they hadden Som plente tho—
And In-to that Feer they gonne it do ; 224
 Thanne Alle the smoke & þe flawme, I þe plyht,
Into that Cave wente there Anon Ryht,
And they benethe schetten ful sore,
And stones vp threw with Engynes thore,
So that they slowen fowre of the felowns
That hadden don sweche distroctiouns.
- And whanne these thevis Syen this,
Aȝen to þe Cave þey wenten with-Owten Mys ; 232
 But þere weren they not wel at Ese,
So Evel this Feer it dide hem plesse.
 And whanne they seyen it Miht not be,
Alle Anon Owt of that kave gonne they fle,
And with Alle here myht And strengthe ther
They purposed to stawnchen this feer.
- And thanne these knyghtes to hem Ronne,
And there sore begeringe they begonne ;¹ 236
 And the Felowns hem defendid sore,
As they that Maymed & Greved wore.
- And whanne this pompee gan this beholde,
For deol his herte gan wexen ful Colde ; 240
 And to that Rooth he hentred Anon,
To-ward þe feer, As faste As he Cowde Gon.
 Anon Aȝen to the Cave they gonne to Ronne,
For non lengere nolden they blynne ; 244
- but Pompey
 248
 drove them
 back into it.
 252

¹ Et li chualer lor laissent courre : si se combatoient moult durement a aus.—A.

And Pompe After hem tho sewede faste—
For to hem hadde he ful gret haste—

Pompey slew 5
more Thieves.

Where that he of hem Slow there fyve ; 256
Thanne lefsten there but xiii On lyve¹ ;

To wheche they benethen² schotten ful sore,
& Manie of hem horten thore,

The others
wounded him.

So that Pompe him-self hurt with hem was
In thre stedis In that Same plas. 260

And whanne that this beheld Pompees knyghtes,
That he was so vegerous In fyghtes,

But he and his
Knights drove

Vppe to the Roche they gonnē to wynne,³ 264
To sosteine here Lord Aȝens hem with-Inne ;

the Thieves
back into their
cave.

So that pompee ful Sore gan fyhte,

And drof these Felous Into the Cave Anon Ryht,
And putten hem Alle to Mischef,

Thike lerrers, that Errawnt thef. 268

And whanne this lerrers bethowhte him tho
That they xiiij Of On Man dispised weren so,

They soon
sallid out,

Owt they Comen Al On Abrest ; 272
And this lerrers On pompees Faste thrust,

and Fowcairs
tried to thrust
Pompey into
the fire.

And took pompees be bothe scholdres tho,
There In that Fer him forto hauen do ;

But he myhte not Allyng for his knyghtes,
But down Fillen they bothe Anon Ryhtes.

Pompey swoond.

But Pompey there in Swowneng lay,

Fowcairs's arms
b. oke,

And bothen Armes of lerrers borsten, in fay.

Thanne they benethe Gonnen this beholde,
And to here Lord Ronne Manifolde, 280

And to the Schip they him gan bere,

And In a Cowche they leyden hem there.

and he was taken
prisoner.

Thanne token they thys fals lerrers,

And him kepte As A thef So fers.

And Alle this whille fowghten the knyghtes
Vppon the Roche, and slowgh down Ryhtes.

And In this mene whille Of fyhgting,

Awook Pompey Owt Of his swowneng, 288

¹ So that $19 - 4 - 5 = 14$ (!). ² ? aboven. ³ MS wynee.

Where-offen his Meyne ful glad they were,
Whanne that he was Recouered there.
Thanne Merveilled Pompey wondir sore
How that In the Schipe he Cam thore ;
Thanne his Meyne gan him to telle,
In what Maner and how þat he felle.

Thanne this pompee vp Ros Anon,
And Aȝen to that Roche gan he to gon
With a ful good strong Spere In honde,
Where-with he wrowhte þe theves schonde
And to that Cave he Entred Again,
And there with-Inne he hath hem Slayn,
And there threw hem Into the Se,
The Fysches Mete Al forto be.

Thanne Cam he to the Schipe Again,
Where-Offen his Meyne was ful fayn.
Thanne Comanded he to taken this lerrers,
That was a theef So strong and fers,
To bersten bothen his thyes and Ek his bak,
And Into the se Casten him with-Owten lak,
Thus deliuered thanne Sire pompee
That Roche Of felowns, As I telle the.

And to Rome seilled he streyht Agein,
As I telle ȝow now for certein ;
And from Rome to Jerusalem he wente,
Where that he stablede his hors presente
In the holy temple Of Owre lord.

Thanne to him Cam saint Petir At On word,
And seide to hym In this Manere :
“ Pompey, thou forsakest thi maneres here,
And dost moche wers thanne dide lerrers,—
That was a felown bothe strong and fers,—
Thy stable thus here forto Make
The heyest hows, that for goddis Sake
Was mad to don Inne his Servise.
Now thou þat hows gynnest to dispise,

Pompey revivd
on board his
ship;

292

296 went again to
the Rock,

300

and threw all the
Pirates into the
sea.

304

Then he had
Fowcairs's thighs
and his back
broken,

308 and his body cast
into the sea.

Pompey then
said to Rome ;

312

and then
to Jerusalem,
where he stabbd
his horses in the
Temple.

316

St Peter
rbuk't him
for it,
and said he was
worse than
Fowcairs.

320

324

Wherfore I may wel liknen the
To Forcaus, that felown sire, perde."

Pompey then
left Jerusalem,

and bade his
men not talk
of his vengeance
on the Pirate
Fowcairs.

- Thanne from Jerusalem þis pompe wente,
And charged Al his Men wit goode Ente[nte], 328
'They scholden neuere Of this forcaus speke,
In what maner On him he was A-wreke ;
For to him hadde it ben gret velonie,
Vppon A thef to han set his hol Navye ;'
For it was On of the grettest prowesse
That Evere dide þe Emperowr In Ony distresse. 334
-

CHAPTER XXI.

Of Mordreins (Evalach) on "The Rock Perilous," and the wonders he saw there (p. 256). How Mordreins is in great sorrow (p. 257), and while he is weeping he sees a silver ship approach, with a fair man on board (p. 257), who lands, and talks to him; says he is a crafty man (p. 258); and his name is 'On. & Al. Only.' (p. 259). He comforts the King (p. 259); and tells him that God has not forgotten him, but will give him all he asks for (p. 260). The King is so joyful that he is almost in a trance till the ship and the good man vanish (p. 261). Mordreins concludes that the man came from God (p. 261). He then sees another gorgeously coverd ship arrive (p. 262), from which a lovely woman lands (p. 262), who talks with him, and asks him to be lord of herself and her lands (p. 263), and tempts him to forsake his new faith, telling him of the danger Naseiens (Seraphe) is in (p. 264), and of the evils that will befall him—Mordreins—if he stops in the island (p. 265).

Now Of this Emperour let we now be,

King Mordreins

And Aȝen to this kyng now torne we,
That into this Roche Is now I-browght,
And In what Maner ne Wot he nowht.

4

And there sit he In pensifnesse & In deseise,
& With him non thing þat may him plese ;
And faste Abowtes he loked him there,
But hevene & the se he ne sawh nowhere ;
Ne non sustenance there ne was,
But Al isolat In that same plas ;

sits, miserable,
on his Rock,

sky and sea alone
about him.

8

- Also, dwelling was there non,
But hydows & sterne that Roch of ston ; 12
And On þat Rock was there non weye
But A path that to þe Cave wenten sothly.
Thanne loked he vpon the tothir side ;
He ne sawh non Comfort In that tyde, 16
But dirkenesse & hard Roche there.
Thanne set he him down with hevy Chere,
And be-gan to sighen ful sore,
To wepen & wringen ȝit wel more. 20
Thanne Anon thowghte he In his herte—
Whiche thowght him myhte not Asterte—
That Owre lord him hadde forgeten Clene,
That he there so Was browht In tene.
- And thus as he was In this morneng,
The water Of his Eyen Cam renneng :
Him thowghte þat the wawes of þe se,
A wondirful Noise Maden hee ; 28
And as he lokede tho him Abowte,
He saw Come seilling A schipe wel stowte ;
The wheche schipe was ful of Bewte,
And A wondir fair Man there-Inne to be, 32
That to-forn In the schipe him thowhte he was,
Sitteng Al-gate In that same plas ;
And toward that Roche he drow ful faste,
Til that to the Roche he Cam Atte laste. 36
The schipe, Al Of Silver it was,
The Naylles Of gold In that plas ;
And In Middis Of that schipe was there
A fair Crois In that Manere. 40
- And whanne this schip to þe Roche gan Aplye,
Alle the swete savours him thowhte sekerly
That Evere weren groweng In Oni plas,
Him thowhte that In theke schipe tho was. 44
And whanne the Crois he gan to Aspie,
Anon In his herte he thowhte In hye,

There's only one
path on the Rock.

Mordreins sighs
and weeps,

20

thinks God has
clean forgotten
him.

24

Then he sees a
beautiful ship,

32 with a most
fair man on
board,

come to the Rock.

36

Am I the ship
is a Cross.

40

The fair man
lands.

Mordreins
welcomes him,
[leaf 19]

and asks him
who he is.

A Crafty Man,

who can make
foul, fair;

fools, wise;

poor, rich;

That non wikked thing ne myhte be

In plas þere the Cros was Certeinle.

48

Owt of the schipe Cam this faire man tho,

And the kyng Aȝens him gan go :

“Sirȝ,” he seide, “wecome ȝe be

Into this plase now Certeinle!”

52

And with that he knelid a-down,

“Welcome Sire, hidir, Of Renown!”

Thanne Axede this fair Man Certeinle,

“Sire, Of what Contre now be ȝe?”

56

Thanne Answerid the kyng, & seide tho,

“A Cristen Man, Sire, I am here, lo.”

Thanne Axede him this goode man tho,

‘In what Maner he gan thedir to go.’

60

Thanne Answerid the kyng Ageyn,

“Sire, I wot Neuere now In Certein.”

Thanne the king Axede him ful snelle,

Whens þat he was, he Wold him telle.

64

Thanne Answerid the goodman him Agein,

“Sire, A Crafty Man I am Certein,

That nowher non swich Is, in non Contre,

So sotel A man As ȝe here now Se;

68

For sweche Craftes As I kan do,

Of Alle men In Erthe konnen it no mo.”

Thanne Axede the kyng Of him there,

‘What Maner thinges tho Craftes were.’

72

He seide, “that Owther fowl man Oþer fowl womman,

Into Grete bewte he cowde torne than ;

Also A fool, A Wis man kan I Make ;

A pore Man, gret Richesse to take ;

76

And a low Man kan I Maken hye,

I seie the, Sire, Certeinlie.”

“Now Certes, Sire,” tho quod the kyng,

“This may wel ben A Wondirful werkyng :

80

Now, worthi Sire, And it ȝowre plesing wolde be,

ȝowre Name that ȝe wolden tellen me.”

"Sire, Gladly, Er I hennes wil gon,
My name to tellen the Anon,—
"On · & · Al · Only ·" it is Mi Name,
Sire, I the seie with-owten blame."

84 and my name is
"One and All
Only."

Thanne quod the king, "sire, Certeinly
That is a Fair Name, and A ful hy."

88

Sire," quod the king with mylde vois,
"Me semeth, as be the signe Of þe Crois
That ȝe haven In ȝowre Compenie here,
That to Jesus Crist Aflawnce ȝe bere."

92

"That is soth," quod this good man tho,

"For with-Owten him non goodnesse May be do ;
And ho þat the signe Of the Crois In his Compeni have,
From Alle perilles he may ben Save.

96

Therfore be war, I rede now to the,
That what peple so Evere thou se,
But ȝif the signe of þe Cros be hem Amo ȝg,
With hem thou talke, I Rede, not long."

100

Ful Mochel spak this Goodman tho
To the kyng that In the Roche was I-do ;
Sweche wordis Of Comfort to him he spak,
That Alle his hevynesse he gan to forsak ;
Nethir Of Mete ne drinke he ne thowhte ;
In so mochel Joye this good man him browhte.

104

Thanne Axede him the kyng tho,
"In what Maner he scholde do,
And whethir he scholde þere long Abyde,
Owther then to Gon with-In schort tylde."
"Ne seist thou," quod this good man Ageyn,
"That thou belevest In God Certeyn ?"
"ȝe forsothe, Sire," quod the Kyng,
"And that I do Ouer Alle thing,
Only & Al In him I beleve,
Of wheche schal non man me Repreve."

108

And as you
believe in God,

112

"Sethen thanne that thou dost so,"
Quod the good man Aȝen to him tho,

116

be sure that
He will not
forget you.

“ Ful Sekir thanne Mihtest þou be,
That he ne wel Not Forȝeten the,

120

Ne non that In him hath Remembraunce,
In what degré he be, Other In what stawnse,
In sekir, sere king, I telle it to the,
That God ne¹ wil not forȝeten the ;

124

And therto, what thing þat thou wilt Crave,
Sekir to be, thou mylt it have.
Sire, tak thou al this for verite,

Al that Euere now I haue told to the ;

128

Whoever puts his
trust in God,

For who that In God doth putten his Creaunce,
Him may not faille with-Owten varianee,

That he ne schal haue, At his nede,
Of Alle thing that he wele him bede ;

132

For man hath he In so gret Cherte,
Of non thing so moche, I telle it the.

Therefore man, On him to taken non thing I rede,
But swich thing As God him bede ;

136

And ȝif A man In him Self to Moche thenke,
And with distorbilons Maketh his herte to swenke,

So mylte he fallen I[n] disperaunce ;
Swich a thing mylte ben his Chaunce.”

140

“ Now, good sire,” quod the King tho,

“ May I thanne Only to God trosten vnto,
Of alle thing that me nedith to have,

Other what thing that I wele krave ;

144

And that God wele thenken On Me,

Trowe ȝe, sere, that this wil be ?”

“ A, sire,” quod this goode man tho,

“ Lo, now In disperaunce þou Art I-do,

148

That thenkest & seist As thou dost here,

In-to A fowl disperawnce þou fallest there.

Therefore I rede the, Ouer Alle thing,

That Into bettere Conseille þin herte þou bring,

152

And Ouer Alle thing I rede the,

Thin mynde thou sette vpon þe Trenite ;

as you have
done.

But change
your mood,

set your heart on
the Trinity.

¹ MS we

And have Minde how Salamon the kyng
To his Sone Evere ȝaf teching,
'That Evere God to worschepe scholde he,
In what maner place that so Evere he be :
Thanne dar the dredyn Of non thing :'
Thus ȝaf Sampson to his son lerneng."

Remember
Solomon's words,

156

"Worship God
everywhere ;

and you need
fear nothing."

160

In the mene whille that this good Man
Of the Schipe to the kyng Spak than,
The kyng so Ioyful Of his worrdis was,
As he hem herkenid In that plas,
So that he fyl In a gret stodye tho,
And Merveilled how this thing mylte go,
And whethir It were In A dremenge,
Owther where that he was slepinge.

Mordreins is so
rejoict that he
falls into a brown
study.

164

And thus A long tyme he him thowhte
In what maner that he thedir was browhte,
Of wheche he Cowde knownen non Certeinte
Of this Mater ȝit In non manere degré.

168

And whanne Owt of this thowht he gan to gon,
To his kendle Memorie he Cam Anon,
And abowtes him he lokede wel faste,
But he ne Cowde weten how he Awey paste,
For Nethir Of Schipe ne Man he Say,
Whech that to him Aperid that day.

And when he
wakes up,

172

176 he can't tell how
the Good Man has
passt away.

And whanne bothe Schipe & man was Agon,
Into A gret Morneng he fyl Anon ;
But In his herte he thowghte ful Certeinlye
That thike man From God kam Au hye ;
For he wiste wel be the Signe of the Crois
That it was Only be goddis voys ;
For And he hadde been A dedly man,
He Cowde not han Spoken As he dide than.
And Also he wiste Ful Sekerly,
He Cowde not han gon Awey so previly
ȝyf Erthlich Man he hadde I-ben,
Other wise he scholde han him seen ;

180

But he thinks
the Man came
from God,

184

and was not
mortal.

188

Wherfore his herte was moche the more

On god In Al his werkis thore.

192

Mordreins

Ful longe In this thought þ^e kyng Abod;

Other whiles he sat, & Oþer whiles he stood.

He gan to loken vppon the lefte partye,

then sees another
Ship coming to
his Rock,

And thus Sone he gan to Aspie,

196

He Sawh where Cam a schip Anon

Toward the Roche Forto gon;

That Schipe was wondirly faire A-dyht,

As him thowhte to his Syht;

200

And þer nas non thing Abowte,

royally adornd,

But Rialy keuered with-Inne & with-Owte;

Into the harde wawes Of the Se

That Schipe was keuered ful Certeinle;

204

But nethir Man ne womman Cowde he se,

That Schip to Governe In non degre.

And At the Roche it Aryved Anon

but no one see-
able on board.

Also swithe as it Myhte gon.

208

And whanne the king gan this beholde,

He merueilled þer-offen Mani folde,

What thike Schipe Miht signefie,

That to the Roche so faste gan hie,

212

And what maner of thing it sowhte there,

That thedir Cam In swich Manere;

And Evere this Schipe he beheld there,

And of the Aray Alle the manere.

216

Thanne sawh he there isswen Anon

The fairest womman that of feet myht gon:

Thanne the kyng Abaisched he was

Of thike Merveille In that plas;

220

Neuertheles ȝit he seide, " Welcume ȝe be.

Faire womman, Into this Contre."

Thanne Answerid sche Agein,

the loveliest
woman on feet
steps out of it,

" And ȝe ben welcome, Sire, Certein,

224

As man that I most desire to se

and greets
Mordreins
sweetly.

Of Alle men levenge, I telle it the.

- | | |
|--|--------------------------|
| Eualach," seide this lady tho,
" Al my lyve ȝit hider-to, | The Fair Woman
offers |
| So gret lust I haue to speken with the,
And now Am I glad I may the se ;
And now thou Art in this plase here,
With the to speken I schal haue leysere ; | 228 |
| I schal the lede, and thou wilt gon with me,
Into þe fairest place that euer man May se." | 232 |
| " Now Certes, dame," quod the kyng,
" I merveille me mochel Of myn hider Comeng, | 236 |
| For I not ho that heder me browhte,
Ne nethir sen him neuere I ne mowhte,
Ne neuere hennes ne wil I go,
That til Aȝen he me wil Comen to, | 240 |
| That me In to this place browhte ;
Oþer wise cam It not In to My thowhte." | |
| " Be my trowthe, sire," quod sche thanne,
" ȝit spekist thou As A trewe Manne, | 244 |
| For I the browhte Into this plase,
To speken with the, for I wolde han space ;
And be me hens schalt thou go,
And be non Other, troste wel therto. | 248 |
| And ȝif thou wilt not forsaken my Compenye,
I schal the bringen to hygh seignourie,
And maken the Lord Ouer Al my lond,
Which that I holde In Min honde." | 252 |
| " Dame," quod the Kyng to hire Agayn,
" Of this wolde I weten ful fayn,
What myht ȝe han sorto do
Az now ȝe sein me vnto." | 256 |
| " Be my feith," quod sche, " Sire," Again,
" Of that power I Am Certein,
To beren A body where þat my liking Is,
And theus him to fetten with-Owten Mis." | 260 |
| " Dame, I vndirstond thy talkyng ;
But a man of a more wonhirful werkynge | |

- Have I herd Scin Certein there is,
That kan dou moche more than this, 264
For he kan Maken of Fowle men faire ;
Of Folis, wise men & debonaire ;
And Pore Men, to ben Riche In Ech degré :
This Man A Maister, me thinketh, is he ; 268
And this May non Man don, Certeinle,
But ȝif þe signe of þe holy Cros with him be."
"A ! Eualach," quod¹ this womman thanne,
"Thow Art A fool, & non wis Manne ! 272
Thow Art desceined In thy beleve ;
And that Anon I wele the preve.
For As longe As thou holdest this Creawnce
Of wheche thow hast Mad variawnce, 276
In pes ne Reste Schat thow neuere be
Whiles that beleve ls In the ;
For thou knowest not ȝit the Endyng
Of thi Sorewe, nether the begynneng ; 280
For thi Brothir, Sire Seraphe,
In thi paleis lith in ful hard degré,
That it Asekpen neuere schal he,
But ȝif it the more wondir be." 284
"A ! dame," quod the kyng Anon,
"How mown ȝe knownen swich thing be don ?"
"For," quod sche, "I knowe this As wel
As thi selven Everidel, 288
How thow were left Owt of thi bed,
& he A-bod stille In that sted."
Thanne the kyng Abasched him sore
For þe wordes he herde thore, 292
And was Aferd lest his brother scholde die,
For tokenis that sche seide so Certeinlye.
Thanne King Eualach Anon with-Aile
Nygh In wanhope hadde I-falle, 296
And wende that God had him forgote,
So this womman Made him tho dote.

¹ MS quod
Eualach]
She says
Mordreins is a
fool to be a
Christian.

He'll never be
in peace while
he is one.

Nasciens is
dangerously ill.

She knows it
as well as that
Mordreins was
carried away
from him.

Mordreins nearly
falls into despair.

Thanne seide this womman to him tho :

“ Eualach, and thow my wille wilt do,
I schal the setten Aȝen In-to thi lond,
And Al welthes bringen Into thin hond.
For wete thou, Eualach, In Certein,
Owt of this plase gost þou not heyn,
But ȝif it be Onlich by me,
Owt of this plase schalt þou neuere fle ;
And here schalt thou Enfamyned be,
And many mo wondris ȝit schalt þou se ;
For ȝif thou longe here Abyde,
Thy wittes schalt þou lesen þis tyde.
And ȝif that thou wilt gon with me,
A gret lord schal I Maken the ;
And ȝif thou wilt here lengere dwelle,
Thow schalt be lost, bothe flesch & felle.”

300 The Fair Woman offers Mordreins safe return home and wealth,

304

if he'll but do her will.

308

If not, he'll be starvd.

312

CHAPTER XXII.

Still of the wonders King Mordreins (or Evalach) saw on the Rock Perilous (p. 266-276). How he asks the Fair Woman out of the ship, where he is, and how far off from his land (p. 266); but he will not go with her; and how she sails away. How he sees a great tempest rise (p. 267); and how he thinks over the woman's prophecy of his misery, and over his former greatness (p. 268). How he looks about for a place to sleep in, and finds the Cave: but, on trying to enter it, is struck down (p. 268). How he sees a great tempest; and then a great darkness comes, and he lies all night in a swoon. In the morning he is awoke by the rays of the sun; he makes the sign of the cross (p. 269), recovers his senses, and prays to God. He then sees again the first ship (p. 270); and the Good Man lands from it, greets him, and preaches to him about his want of faith (p. 271): of how God helps his servants (p. 271-272); of the difference between the flesh and the spirit (p. 273); and of the members of the soul (p. 274). Mordreins then asks him about the Fair Woman (p. 275); and he says that she strove to become lord over him, and so he cast her out of his house, for which she tries to enrage him by evil doing (p. 275). [The fall of Lucifer.] The good man exhorts Mordreins to hold to his Saviour, and then no good thing shall be wanting to him (p. 276).

[leaf 20]

Mordreins
doubts whether
he shall go
with the Fair
Woman.

Thanne sat this kyng in gret stodyng,
And thowhte what to don of al this thing ;
Whethir with that lady he scholde go,
That sche seide so wel him louede tho,
And therto so ful of Sapiense,
Lyk As sche wede In his presense.¹

4

He asks her
where he is.

Thanne Eualach Clepid this womman tho,
And Axede hire 'zif sche Cowde Owht do
To tellen him In what plase þat he were ;
And how fer from his londis there.'
"ze," quod this womman tho Anon Riht,
"Al this schal I the tellen Astyht.

8

"In Port Peril,"
she says,

Of port peryl this Roche bereth the name,
A perilous Roch, And Of gret Fame ;
And Owt of thy kyngdom Art thou here
xvii. dayes Iornees, Al In fere ;
For A gret Iorne for A schipe it were,

16

In a Monthe & .ix. dayes from thens to ben here.
So that there schalt thou neuere haue dwellynge
But zif so be that I thedyr þe bringe."

20

Thanne Abasched was he mochel more
Thanne he was Ony tym be-fore,
That he was so fer from his kingdom
I-browht In-to A straunge Regiown :
Thanne In gret thowht sat this kyng,
And þere made mochel Morneng.

24

And I alone
can take you
back.

Thanne seide this womman to him tho,
"Sire Eualach, wherto thenken ze so ?
zif ze wilens don Aftir My biddinge,
Into a ful delitable plase I schal the bringe ;
And zif thou wilt not don as I the seye,
Many wondir happenes schalt þou han In feye ;
And so Manie Combrawnees scholen Comen to þe,
That with-Inne ful schort tyme schalt þou se,

28

Do my bidding,
and I'll bring
you to a
delightful place."

¹ et qui de si grant sapienche estoit plaine, ke ele li disoit chou qui li estoit auenu, et chou qui li deuoit enchore auenir.—A. l wede, l. 6, *for semede or zede.*

So þat þou wost ben hid in þe most Caytifes plase
That Evere On Erthe ȝit Mad wase."

36

Mordreins won't
answer the Fair
Woman's appeals.

Thanne the kyng Abasched him sore,
That to hire wordis mihte he speke no more.
And whanne sche say þat it wolde not be,
That Answere mihte non Getten sche,

40

So she sails
away.

Sche torned hire Schipe, and Gan to go
Streyht Aȝen Into the highe se tho.
Thanne Anon the king Cast vp his hed,
And saw where sche seillede In that sted
Fer Amyddis the grete throwenge se,
Where that grete Merveilles Anon say he ;—
The grettest tempest him thowte was there,
And the Moste wondirful that was o-where ;
So that him thowghte þat Al the Se

44

A terrific tempest
rises,

Ouer Al the world schold han be ;
And In Middis Of that tempest,
There was the Schipe Althermest.
Thus Sone there Cam A wyndes blast,
And that Schipe there Ouer Cast.
And As the kyng On þe Roch there sat,

52

and upsets her
ship.

56

- Mordreins thinks
over his former
riches and
honour,
- and his sufferings
since he's been
a Christian.
- He goes into
the Cave on
the Rock,
- where he lies
swooning.
- When he revives
- he sees a wonder-
ful tempest,
- Thanne gan he to Remembren him Anon
How worthily he was wont to Gon, 72
Of his Richesse, & Of his honoure,
And On his lordschepis In that stowur ;
And sethen he thowhte thanne Aȝen
In what persecucioun he hadde ben 76
Sethen Cristen Man that he was,
What he hadde Suffred In diuers plas ;
And thus In disperawnce he gan to falle
Tyl Aȝens the Niht Sore with Alle. 80
Thanne he bethowhte him Anon,
How that Ony wyse he myhte don ;
For the Roche was A wastable plase,
And non Resteng there-Inne Nas. 84
Thanne fond the king the grees there riht
That to thike Cave wente ful streiht,
Whiche was bothe ful dirk & blak,
& hidows On to looken with many A lak ; 88
For long tyme was it past be-fore
That Evere Ony levynge man was thore.
And to hym self he gan to seye,
“ Sekerly, with-Owten wile I not lye, 92
But entren I wiele Into this Cave,
There-Inne Min herberwe forto have.”
And the ferste foot that with-Inne he sette,
Flat to the Grownd he was smette ; 96
For him thowhte that On with two hondis him took,
And Evene to therthe there him schook.
And thus lay the king In swowneng In þis Manere
Thorwgh the Fal that he hadde there. 100
And whanne of his swowneng he A-wook,
Vppon the Entre Of the Cave he gan to look ;
And thus As he In this thowht gan dwelle,
A wondirful tempest there befelle, 104
That him thowghte the wawes of þe se
Into the hevene wolden fle,

- And Al to-berste bothe lond & ston :
Thus him thowghte there Ryht Anon. 103
- Thanne Cam there so grete A dirknesse
That browhte him in moche distresse,
That him self he ne myhte not se
No more thanne In A pit he hadde I-be. 112
- And whanne Of alle thinge he hadde lost þe siht,
And þat non thing he sen ne myht,
More Abasched thanne he tho was,
Was neuere Man ȝit In non plas ; 116
But Aftir this gret drede Anon,
Good Comfort to him was sent ful son.
And whanne In this dirknesse he hadde longe be,
And for drede lost bothe wit & Memore, 120
He ne wiste for drede what to do,
And In this thowht longe Abod he so.
And al the nyght lay this kyng 124
As In Maner he hadde ben In Sowneng,
That from him Self he was ful Clene,
For On him non Otherwise ne was it sene.
- And whanne that it was goddis wille,
The Clernesse Of day there to fulfille,
And the bemes of the sonne Bryht
Into¹ Alle the Erthe it schon ful lyht,
The kyng that vppon the Grees lay
To-fore the Cave dore, As I the Say, 132
Vppon his Face the sonne þere schon,
Where-with he A-wook Ryht Anon,
And his Eyen Open he gan to Caste,
And Abowtes him he loked ful faste ; 136
And whanne that the Se he loked vppon,
And Ek the Roch that he lay There on,
He lefte vpe his Riht hond An hy,
And the Signe of the Crois made devoutly. 140
Thanne Cam he to his Mynde Agein
As he to-forn was Al In Certein,

and then a thick
darkness.He is terribly
frightend

all night.

124

But in the
morning the
sun-beams

128

wake hlin,

132

136

140

and he makes
the sign of the
Cross.¹ MS into to.

And kneling, to God made his preyere

In this Maner As ȝe scholen here :

144

Then Mordreins
prays to God

"O thow swete lord God Almyghty,

That Comfort And Ese dost to Alle Sory,

And me hast deliuered of Manie gret distresse,

Of Mani Aventures, & Of Mani hevynesse ;

148

And Of Mani hevynesses which¹ weren Comengen,

Thow me deliueredest, thow Glorious kynge !

O goode lord god, I am thi Creature

To whom thow hast ben ful deboneure,

152

And to me hast Schewed gret Mercy,

To Me, lord, that ne Am no thing worthi ;

And my Sowle to helle Scholde han went,

Ne hadde ben thy Mercy, God lord Omnipotent ;

156

And thy Mercy from helle it gan to withdrawe,

And browtest it Into the Cristene lawe ;

So, goode lord, me kepe & defende,

And Euere thy Grace that thow me Sende ;

160

And that the devel ne tempte not me,

Whom I haue forsaken, & Only taken me to the ;

Whose werkis & him I have forsake,

And to thy mercy Onlich, lord, I me betake."

164

Whanne he thus his preyere hadde I-do,

Ful faste Abowte him loked he tho.

Owt Of the Est he Saw Comer thore

The fair Schip that he say þe day before,

168

Where-Inne that was the goode man

That of so mochel goodnesse to him spak than.

And whanne he Saw that it was he,

Ful glad and blithe he gan forto be,

172

And alle his Sorewes forȝat he thanne,

For Joye to speken with this good Manne.

Thanne ful faste he gan to Crie

Of Alle his trespass there to god Mercye.

176

And whanne he Say the Schipe to the Roche gon,

Evere to the foot of the Roch he Cam Anon,

to keep and
defend him from
the temptations
of the Devil.

He sees the
Good Man's
ship coming

to the Rock.

¹ MS we.

And Into that Schipe he lokede there,
 And Say there-Inne thinges of diuers Manere,
 Bothe Richesse, Jowelles, & vitaille Also,
 That to Ony lyveng Man belonged to.

180

Mordreins
welcomes the
Good Man;

And whanne the Same good man he Say,
 That to him hadde spoken the formere day,
 And seide, "Sire, Ryht welcome þe be
 Into this Roche ful Certeinle!"

184

Thanne this goodman Owt of þe schipe wente
 Vp to the Roche tho, veramente,
 And Axed the kyng how he dide fare
 Sithen þe tyme that he was thare.
 "Forsothe, sire," quod the king tho,
 "I Was neuere so ful of Sorwe & Wo
 As that, Goode sire, I have I-be,
 Sethen the tyme þe partid from me."

188

192 and tells him of
his sorrows

Thanne gan he him forto telle
 What Aventures that him befelle,
 And Of that Fairre wommans Comeng,
 And of mani Another Aventures thing.
 Thanne Answerid him tho this good Man
 With a smylen Chere Anon than:
 "O thou Man ful litel of beleve,
 Ful litel thing May the Greve.
 And thou stedfast In beleve wost be,

196 and adventures.

þer nys non thing that myhte Greven the ;
 For And thou wost thenken on hem þat the bowht,
 Troste thou wel, he forgeteth the nowht ;
 And ȝif thou Attenden wilt to his Servise,

200 The Good Man
reproves him for
his want of faith,

He nele the forgeten In non wise ;
 As dauid seith In the Sawter book—
 Hos wele there aftir there-Inne look—
 'Owre lord is Redy In Alle wise
 To hem that hym Clepen In his Servise.'
 In this loke thou have stelfast Creāunce,
 And thanne schalt thou, with-Owten variaunce,

204

and bids him
remember208
212 that God is
always ready
to help His
servants.

The Good Man
tells Mordreins
that God will
take him from
the Rock.

God looses those
that are bound.

Sin comes from
the flesh,

not from the
Heart,
which is spiritual.

- [Have al] where vpon thin herte wil thenke,
Redy to the, whethir þou wake Oþer wynke. 216
- And thowgh A whille that here thou be
Here In preson, As thou Miht Se,
Abasche the not for thy beyng ;
Ful wel hens he wyl the bringe, 220
And qwiten the A hundred fold More
Thanne for him dist thou Owht fore ;
And more Gwerdoun schalt thou have
Thanne Evere thin herte kan thenken oþer krave, 224
As witnesseth david the prophete,
Where As he Seith these wordes swete,
'God vnbindeth that is I-bownde,
& of here peynes hem loseth In a stownde ; 228
For God, the hurte men he keuereth sone,
And þe wikked to goodnesse torneth Anone,
Ours God, þe Ryhtwos loveth Ryht Wel,
The Orphanees he gouerneth Ech del.' 232
- "This Owhtest thou to have In knowenge,
And holych In thy sperit Remembringe :
¹ And thow In thy herte that þou Synne,
It Cometh on of him self More ne mynne, 236
But On Of thy flesches frelte ;
Here-offen Sekyr Myltest þou be ;
For the Flesch, dedlich it is,
And so thin herte sekerly It Nis ; 240
For thin herte, it is speritwel,

¹—¹ Et nepourquant, se il auient aucune sie que li cuers peche, pour chou ne dois tu mie quidier que che soit de la cure de lui. Mais che li auient par la grant fragilite de la char dont il est cargies. Car la char est morteus, si ne puet naturellement a nule chose penser qui ne soit morteus. Mais li cuers est esperiteus ; si doit as esperiteus choses entendre. Mais or dois doncques sauoir ke est li cuers, pour che ke ie te fai entendant ke il est esperiteus. Li cuers n'est nule autre chose ke la conmisanche de bien et de mal. Et pour chou ke il est conmisanche de l'un et de l'autre, pour chou doit il estre apieles 'la veue de l'ame.' Ensi rent li tres haus rois 'la veue du cuer' a cheus qui es morteus choses sont awles, quant il voelent requerre sa medicine et son conseil.—A.

- And speritwel thing to don Ech del ;
 For thine herte is thing of speritwelte
 The goode from Evel to knownen, I telle the. 244
- And this is Only hise Mesteere,
 þerfore ‘the Sihte of þe sowle’ he is cleped there ; ‘The Sight of
 Thus sendeth the goode lord Above,
 ‘Sihte of sowle’ to hem that him love, 248
- That dedly thinges wile forsake,
 & Only to his Conseil hem take ;¹
 Ful seker of welthe mown they be,
 And Owt of al Maner Aduersite ; 252
- For thus witnesseth the profecie
 Of holy prophetis that don not lye.²
 [It is ful trewe] with-owten lesing,
 [He that] In Synne is dwellyng,
 In ful strong preson he is I-Caste
 Whiles that he In Synne doth laste,
 For thanne he is bownden In strong peine
 With the develis Combrauns, in Certeine. 256 The Sinner is
 And ȝif Owt Of preson he wil ben vnbownde,
 To the welle of Cownseil he moste In a stownde,
 The wheche is openly now Confessiown,
 That is to the devel Riht fowl Confuciown ; bound with the
 Anon Of presown he is vnbownde
 Thorwgh Confesciown that ilke stownde ; Devil's hin-
 Thanne the develis Cownseil forsaketh he,
 And alle þe werkes that to him longen to be. drances.
- “ And In this Manere wele oure Saviour
 His Servauntes bringen owt of dolowr,
 And Owt of presown thus hem bringe
 That to-fore the devel hadde In Chalenginge ; 264 Confession alone
 And thus the Brosed, hol doth he Make,
 That Ony thing wele don for his sake.
 For Manie Men In this world³ there be,
 That Maymed In here Membres ben Sekerle, can unbind him.
- 268
- By Confession,
 Christ brings His
 servants out of
 prison.
- 272

² End of a Chapter in the English MS. ³ MS wold

- Sinners have lost the limbs of their souls.
- The Limbs of the Soul are sweetness, religion, reverenee, innocencie, mercy.
- These are the handis and feet of men's souls.
- [² Redreseth]
- Thus the Good Man comforts Mordreins.
- And so harde here Membres ben hurt Echon,
That On non foote ne mowen they Gon ;
And sweche Men forsothe they be,
That the Membres of the sowle han lost Sikerle, 280
And þe Swetnesse of þe herte with-drawe
Be worldly lustes they they han hem slawe ;
But Otherwise scholden they do,
As I schal the seye, now herkene me to, 284
What the swetnesse of the sowle it is,
Ful delitable thing, & ful Of blis.
- “The membres of the sowle these bene :¹
Swetnesse of herte Is On ful schene, 288
Good Religiows, with pyte,
Lowliche reuerence to God, & divinite,
Innocense, & ful therto of Mereye :
These ben the Membres of þe sawle sekerlye ; 292
For the sowle, sostained here-bi et is.
- “ And what sowle that of these Membres don Mis,
It may not wel Governed thanne be,
For these ben the hondes & feet sekerle 296
That to Mannes Sowle belongen Echon,
And elles May it nethir Meven ne gon ;
For Anon As the sowle þese membres hath gete,
Thanne to the body it is dressed ful swete ; 300
Ful wel is that body At Reste & Ese
That with the membres of þe sowle can him plesē
Lo thus Redesteth² God of hevēne³
Hem that him loven woth Milde stevene.” 304
- Sweche wordis, & Other Mo,
The goode Man of þe schipe the kyng spak vnto,
And Comforted the king moche In this Manere
With tho wordes þat he to him Spak there. 308

¹ Che sont les boines tekes del cuer. Si comme relegions, pites, reuerenehe, concorde, Innocense, misericorde.—A.

³ Ensi redreche li tous poissans, et garist, chiaus qui par l'ordure de lor cors sont contrait et mehaignie en ame.—A.

Thanne the kyng this good man gan to refreine,¹
 And Axede him of that faire womman Certaine,
 That with him was the formere day,
 And with hire him wolde han had Away.

312

Anon the goode man him Answerid thanne :
 " Ful wel know I that ilke wommanne
 That to the Semede so fair and Riche,

The Good Man
tells Mordreins

And In alle the world the thowhte non swich ;
 ȝit, whanne sche was In Myn howshold,
 Fairere sche was be an hundred fold,
 And bettere At Ese, thanne sche now Is,
 And mochel more In welthe, with-Owten mis.
 And whanne sche An-hawnsed so was

316

that the Fair
Woman
was once in his
household,
and 100 times
fairer than she
now is.

In that ilke delitable plas,
 And whanne Myn hows thus was I-Mad,

320

And sche alle delicasies there-Inne sche had,
 Anon In herte took sche gret prydle—
 So ful of welthe sche was that tyle—

324

But she waxt
proud,

And Anon thowhte that sche lady wolde han be,
 As I was Lord In myn Owne Sovercinte,
 And that of hire I scholde haven non powste,
 But heyere than I sche thowhte þer to be ;
 For so mochel bewte was hire tho vppon,
 That Erthly man was there neuere non
 That Into hire face myght haven a silt ;
 So fair sche was, so Cler, & so briht.

328

and wanted to be
highest—

332

so great was
her beauty that
no mortal could
look at her—

" And whanne that I knew Al hire thowht—
 As that from me is hid ryht nowht—
 And that to me sche thowhite swiche felonye,
 That in thike plase non lengere myht I hire drye ;
 But threw hire owt of myn hows Anon,
 Into A wers plase that sche scholde gon,
 Where that non thing so wel At Ese
 Sche ne Is not, ne neiþer that doth hire plese,
 Ne so gret bewte hath sche now non
 As that tyme was hire vppon.

336

340

and so the Good
Man threw her
out of his house
into a worse
place.

344

¹ Et li rois li demanda.—A. E. E. freyne, ask.

Since then,
she's striven to
anger him.

And she only
came to Mor-
dreins to do her
wicked will on
him.

“ And from that tyme ȝit hidirto,
Alle hire Miht and power hath sche do,
Me to wraththen what sche May ;
The wheche is hire labour bothe i Nyht & day. 348
And for that sche sawh that I Cam to the,
The to visite & Comforde In this degré,
It was the Cawse Of hire Comenge,
Owt of this plase the forto brenge, 352
And AI hire wyl thanne to fulfille,—
Thus ful of wikkednesse sche is, & ille,—
And to don the forsaken thi Creatour
That the Supported & holpen In Mani a stowr. 356
Therfore As longe As to thi Saviour thow kepit p^e,
And from him ne Flechest in non Manere degré,
There ne schal non Manere thing the faille
That to thi body Or Sowle May Availle, 360
That to the it schal Anon I-grawntid be
Ful Sekerley, Sere, As I tellet the.”

CHAPTER XXIII.

Still of Mordreins (Evalach) on the Rock Perilous, and his Temptations there (p. 277-298). How the Good Man comforts him, and asks him if he is hungry; then takes him to the ship (p. 277), and offers him delicious meats, the sight of which so satisfies him that his hunger goes (p. 278). He desires to know about Nasciens, and the Vision of the Streams [Chap. XVIII. p. 231] that he saw (p. 279); but the Good Man will not tell him yet, and exhorts him not to fear any marvels that he may see (p. 280); and tells him how to know good counsel from bad (p. 281). Mordreins asks how long he is to stop on the rock; and is told, ‘till the devil takes him off by the left hand’ (p. 282). He is distress'd at hearing this, and the Good Man disappears (p. 282). Mordreins sees the Fair Woman's ship coming, and prays to God for grace to resist her (p. 283). She tempts him by telling him that his Brother-in-law and Queen are dead (p. 284), and by offering him the precious stones, etc., in her ship (p. 285); but he will not yield to her, and will not answer to his devil-name Evalach (p. 286). She reproaches him, but in vain, and then departs (p. 286). A great tempest rages (p.

286); a wonderful noise is heard, and a clap of thunder which knocks off the top of the rock (p. 287). Mordreins prays to God to comfort him. He gets wonderfully sleepy and hungry (p. 288), and sees a black loaf, which he takes hold of, and is trying to eat, when a marvellous bird swoops down on him (p. 289), and knocks it out of his hand (p. 293).—The description of this bird *Scipilions*, or the Phœnix, a type of Christ (p. 289-293).—The king swoons, and the bird hits him with its right wing, and then flies away (p. 293). The king recovers, and thanks God (p. 294). The Good Man and the Tempting Woman come to him daily, and the Good Man comforts him (p. 295). He sees another ship, sailorless; a great tempest rages (p. 296); then fierce heat comes; but he will not leave the rock (p. 297). The weather clears, and he ponders over his adventures (p. 298).

Thus In this Manere spak this good Manne
Ful long with the king In þe Roche thanne,
And with so Manie wordes swete

The Good Man
having taught
Mordreins to
leave the Devil's
lore,

Thus tawhte him the develes lore to lete.

4

And the kyng Alle his tales wel Abod,
& ful wel hem likede, & stille he stod,
For so Wel him liked his Talkyng,
That it was ful Ioyful to the kyng.

8

Thanne this Goodman took him be the hond,
And be his Name him Cleped, I vndirstond,
That he took be his Crestenenge,
Sire Mordreins, that was ferst Eualach þe kynge.

12

Thanne Axede this goode Man there Anon,
'ȝif he hadde Ony honger him vppon.'

asks him whether
he's hungry,

Thanne the kyng Answerid Anon there

With faire wordes In this Manere,

16

'That ȝif In his Compenie he wolde Abyde,
And not from him gon At that tyde,
Al his hevynesse he Scholde Forgete,
And bothe hunger & thurst scholde he lete.'

20

Anon be the hond he gan him lede
Down to the Schipe In that stede,

takes him down
to the Ship,

And there him schewed Alle Maner Of Richesse¹

¹ et si li moustra la grant rikeehe des bieles viandes dont il i auoit a moult grant plente, de toutes les manieres dont cuers porroit penser et langue parler.—A.

- shows him plenty
of food and drink,
and puts it all at
his disposal.
- Of Mete, & Of drink gret pletevonsnesse, 24
 That Ony herte On kowde bethenke,
 In that Schipe was Of mete & drinke.
 Thanne seide to þe king this good man Anon,
 "Lo ! Alle these deintes In thi wil wile I don, 28
 To taken there-Offen what Euere thou liste,
 To Eten & drinken Al Of the beste ;
 And At thi wille Al this Schal be
 In this Manere, as I telle it the." 32
 And whanne þe kyng Al this Merveille beheld,
 With Alle deyntes Anon he was ful fyld,¹
 That hunger ne thorst ne felte he Non,
 Thanne streyht from his Mete he hadde gon. 36
- Mordreins tells
the Good Man
- that his sweet
words,
and the sight
of the food
- have taken away
all desire in him
to eat and drink.
- 3it More seide the kyng to this good man tho,
 "Sire, I wele ȝe wete that it be So,—
 That with ȝowre wordis that ben so swete,
 & Of þe Silte of this drinke & Mete 40
 Wheche that ben In this present plase,
 That In this Schipe Schewed þou me has,—
 That Sihte So fulfilleth Me,
 And maketh me ful Of delicate, 44
 That to Eten ne drinken have I non lust ;
 For so Mochel In thy wordis I trust.
 And sethen ȝe sein that ȝe knowe
 Alle Mennes thowhtes vpon A rowe, 48
 Thanne knownen ȝe Myn with-Owten faille ;
 Wherfore I preye ȝow Of good Cownsaille."
- The Good Man
knows that
Mordreins is
thinking of
Nasciens,
- and his Vision
about him.
- Than Answerid this good Man Anon,
 "Thy thowhtes I knowe Wel Echon ; 52
 Thow thenkest On Nascien, thy brother dere,
 That the Womman tolde the of here.
 For him wele I not Forgete, neþer vpe ne down ;
 Thow schalt him Seen In A-visiown 56
 Decende from the hevene Adown ful Rathe,

¹ (l. 36, Thanne = than if.) si fu si sooles seulement del veoir, ke il ne sentoit mais nul faim, nient plus ke se il eust lues droit mengie.—A.

And In the Nynthe Flood he schal him bathe,
That largere and deppere it is to Seye,
Thanne the toþere viij. ben In feye."

60

Mordreins
wonders

And whanne the kyng herd him Sein so,
Ful sore Abasched was he thanze tho,
And Merveilled mochel what this Man were
That sweche wordes Spak to him there,
How that he Scholde haven knowengen
Of Sweche A Maner Strawngē thinge.
There-by he thowghte Certeinly
That he was non Man to ben dedly ;
But so bold dorste he not thanne ben thore
Of him to Enqweren there Ony More.

64 how the Good
Mancan know his
thoughts.

And whanne he hadde Avised him In this Manere,

Anon him preide, And gan to Enqwere,

72 He asks the
Good Man
to tell him the
meaning of
his Vision.

"That he wolde tellen him Alle & Som

The Signefiawnce Of his Avisiown,

And that þe Wolden, for god Almyht,

It me declaren now Anon Riht ;

76

For I have Ful longe In gret thowht be,

What signefiaunce it Mihte ben to Me."

Thanne Answerid this good Man Agein,

"That schalt thou neuere weten In Certein

80 But he is not
to know it till he
beats the Lion
who'll take away
his food.

Into the tyme & Into that day

That this viande owt Of this plase the bringe away.¹

And thanne Schalt thou knownen [the certeinte]

What that thy vicioun doth signefie,

84

Al from begynneng to the Ende ;

Thanne schalt thou knownen how it sehal wende.

" And be this I Chastise the wel,²

But from hens-forward, neuere Adel,

88

¹ Che ne trouneras tu ia qui te die deuant a chele eure ke
tu aras vaincu et cachie ensus de toi le leu ki ta boine viande
te vaura tolir. Et lors saras tu chertainement qui chis leus est,
et pour quoi il te vaura tolir ta viande.—A.

² Mais de tant te castie iou bien, ke ia de nule chose ke tu
uoies, ne soies esmaies ne espocentes.—A.

The Good Man bids Mordreins never fear, whatever Marvels he may see.	What Maner Merveilles that Euere thow se, Loke that abasched no more thow be. ȝit Merveilles here-Aftir schalt thou se, As the vois In thy paleys told to the	92
All those fore-told by the Voice in Sarras Palace (p. 238)	Whanne Nasciens and thow On bedde were, Vppon on Cowche liggeng there, Where that ȝe fillen In Swownenge For gret drede of that Noise herenge ;	96
shall happen.	Where As the vois Scide In this manere, 'Of more dredes & Merveilles scholen ȝe here Thanne Euere ȝe diden to-fore this day :'	100
But if Mordreins will hold firm in his belief,	And thus the vois to ȝow gan Say. Wheeche is the wille of goddis sone, That Alle these thinges scholen ben done, And that here-After he wele Schewe	104
he'll keep himself from the Devil.	Swiche Merveilles vppon A rewe,— To hem that him liketh ful wel, They scholen hem sen Every del,— The wheche, Alle Othere Merveille scholen pase	108
He's never to part from his Creator.	That Euere ȝit to forn tyme of ȝow sein wase ; And ȝif þou wilt In trewe Creunce the holde, And In herte stedfast stable and bolde ; What so euere hens-forward that thow se,	112
	Ful wel from þe devel þou myht kepen the, And more Stedfast to be In thi Creunce, What so befalle the In Ony Chawunce.	116
	And hens-forward ȝif Oni Aventure Come to the Be man Other womman, what so he be, That faire Casten the forto deceyve, Loke In Alle weye from hem thow weyve, That nethir for ȝiftes ne for beheste,	120
	Loke þou ne troste to leste ne meste ; Nethir for fair speche, ne Glosing, From thi Creatour Make þou non parting.	124
	" And loke that thow have Evere In thy Mynde The dede of Adam þi form fadir be kynde,	

How that be the devel deceyved he was,
And owt of paradis Cast, þat blessid plas ;
For he fulfilled the devellis wylle
Be Counseil of his wif, wheche was ylle.

128

The Good Man
tells Mordreins

“ And loke that thou have this In Remembrawnce,
What so the behappe In Oni Chaunce ;
And therby mytest thou knownen ful wel
Alle Manere of Cownscilles Everidel,
Whethir it be for good Oþer for ille,
Oþer the forto save, Owther forto spille.

132

“ And for thou scholdest knownen Alle thing
That scholde ben to thi lordes plesing,
Thierfore schalt thou leven non Cownsaille
That to his wille scholde dis-Availle ;
And thowh they the behoten ȝiftes & Richesse,
Be war, putte not þe in distresse
Fortho don Aȝens his plesinge ;
Be war þerc-offen Ouer Alle thinge.

136

to believe no
advice that'll
displease God,

And bethenke the Alwey In thy Mynde,
That Erthly ȝiftes ben not so kynde
As ben the ȝiftes Of heavenly good,
Hos that it wel vndirstood ;

144 Earthly gifts

For Erthely ȝiftes ben frell & Mevable,
& heavenly ben stedfast & Euere durable.
And loke thou that now hens-forward,
Of these ȝiftes that thou take good Award,
And thou take not On ȝifte for Anothir,
Be war ther-Offen for Ony Othir ;
Sethen thou knowest whiche ther be,

148 are frail and
moveable;
heavenly ones
durable.

[leaf 22]

The goode thou take, the Evele thou fle.
And be this, Alle wikked temptaciouns
From the Scholen passen, and trebulaciouns ;
And to Evere lastyng Consail þou schalt be take,
And be browht from wo & wrake.”

152

Take the good
and flee the evil.

And there Ryht thus In this Manere
This goode Man of the schipe to hym spak there ; 160

156

Ful Mochel his wordis liked him tho,
And to gret prophit torned hym Also.

Thanne Atte laste Axede hym the kyng,
'How long In that Roche scholde ben his dwellyng.'

Thanne Answerid the good man A-gayn, 165

"In this Roche Schalt thou byden Certain
Tyl that the devel Owt the take be þe left hond,
And the Roche to forsake, thou it vndirstond ; 168
For Erst Owt Of this Roche shalt þou not fle ;
And of Al this, Sekir Mihtest now thow be."

Thanne was the kyng Abasched ful sore,
Of the wordis that he thanne spak thore : 172

That the devel Owt Of the Roche him scholde brynge ;
It was to him tho An hevy tydynge ;
Thannece to the Erthe he fil Anon,¹
And ful gret Morneng him fil vppon. 176

And In this Mene whille tho
This good man to the schipe gan go.

Anon As he Owt of his thowlt Awook.
Vp gan he stonde, and Abowtes him look, 180
And Nethir Man ne Schipe Sawl he,
As fer As he loked Into the Se ;
For In the same Maner As he to-fore wente,
Riht so dide he tho to his Entente. 184

Thanne this kyng Merveilled wondir sore
What Manere Of Man that this were
That so him Certefyed Of Alle thing,
As wel Of begynneng As Of the Endyng. 188

Thanne ful sore him self he gan to blame,
That he ne hadde Enqwered his Name,
And Enserched what he hadde be,
Owther God, Owther Man In Ony degré ; 192

Evere vppon this point ful sore he thowhte,
That theke Man to knowen Mylte he Nowhte.
ȝit Anothir thing him Rewede sore tho,
Whanne that this good man was Ago, 196

Lors s'enbronka vers terre.—A. Thannece = thence.

Mordreins is
to stay on the
Rock till the
Devil takes him
off by his left
hand.

The Good Man
goes to his ship,

and vanishes.

Mordreins
wonders who
the Good Man is.

That he ne hadde Enqwerid of him there,
 'ȝif he scholde han lyved In that Manere,
 Tyl that to him he hadde Comen Ageine,'
 And this of him forgat he to Refreine. 200

Al thus the kyng longe to him Self spak,
 Til Atte laste he herde A gret Noise with-owten lak,
 Cryeng of wawes Of the se ;
 But ful gretly he Merveilled what it mylthe be. 204
 Thanne he gan him to dressen Anone
 Vpward, & Into the Se he loked ful sone,
 And westward him thowhte Cam seilyng þere
 The same schipe, & In the selve Manere, 208
 That the faire womman Cam In to-fore,
 Where-Offen Abasched he was ful sore ;
 For he him dradde sore, as he stooode,
 That sche ne Cam for none Goode. 212

Thanne to God preyde he ful faste,
 His sowle forto kepen, so was he Agaste ;
 What so Evere become Of his flesch
 He ne Rowhte, wheþer hard Oþer Nesch. 216
 And thus In his preieres was he stedfast
 Al the while thar It Myht last,
 That of his goode purpos not left schold he be ;
 Thus preide he to God In Maieste. 220

And whanne his Orisown thus was I-do,
 Into the Est Anon he torned him tho,
 And there Anon Made he his devociown—
 In Minde of Ierusalem, that worthy town
 Where-Inne thei gonnen Crist Crucifye,
 That blessid body, the Sone Of Marye,—
 Owt Of his Caytyvite him forto bringe,
 & deliueraunce of the womman that was Comenge. 228

With this Cam þe Schipe to þe Roche Anon
 Also faste As it Myhte gon,
 Also & as Riche As it was Ere ;
 Thus there him thowhte In Alle Manere. 232

Mordreins hears
a great noise
at sea,

and sees the Fair
Woman's ship
coming.

He prays to God
to preserve his
soul,

and makes his
devotions to
the East.

- And whanne to the Roche Aryved sche was,
 The Fair Woman
 lands. Owt of þe schipe sche Cometh a ful gret pas ;
 But the king ȝaf hire þere non Greting,
- Mordreins won't
 speak to her. Ne non Word to hire spak At here Comeng. 236
- And whanne sche Sawl þat he wolde not speke,
 Anon there sche gan to him¹ Reke,
 And gan him Axen ‘ how he hadde fare
 Sethen the tyme sche was last thare.’ 240
- Anon he seide, ‘ sche ne hadde not to do
 Of no thing him to Refreinen so ;’
 And Oþer Answeþ tho hadde sche non ;
 Ches whethir sche wolde Abyden Oþer gon. 244
- And whanne sche him herde thus Answeþ,
 She laughs,
 and bids him
 remember what Anon to lawhen be-gan sche there : .
- “ Kyng Eualach,” sche seide, “ I se by the,
 Thow hast lost bothe mynde & Memore ;
 For sethen that thou took this CreAunce,
 The hath behapped ful Mochel Noisaunce,
 Ful Mochel sorwe and trebulaciown,
 And ȝit Mochel More is the forto Com , 252
- And ȝit there-offen ȝevest þou neuere Adel,
 But, As me Semeth, it liketh the wel
 As Ony worschepe þat Evere haddest þou,
 And as moche it were for thy prow. 256
- Neuertheles thanne, I kan the telle
 Tydinges newe, bothe fresch & snelle,
 That I have sein with bothe Myn Eyen ;
 For it is ful soth I schal the seyen. 260
- Streyht from sarras I come to the ;
 That I schal Sein, thow myht leven me ;
 For wete thow wel Ful Certeinle,
 That ded Is thi goode frend Seraphe ; 264
- For Nenere schalt thow him se with Eye,
 Neþer Saracynte thy qwene, Certeinlie.”
- Whanne that the kyng thus herde here seyn,
 Moreover,
 Nasciens
 and Queen
 Saracynte are
 both dead. Anon fowle Astoned was he tho Certein ; 268

¹ MS to him to hym.

But ȝit Neuertheles he ne leved it Nowht,
 So Mochel On Jesus Crist was his thowht ;
 But for the grete love þat he hadde to his wif
 And to his brothir, with-Owten Strif, 272
 That Cawsed him moche more mone to Make
 For his Qweene & sire Nasciens Sake.
 But for Owht that sche Cowde sein him to,
 Owt [from] that Roche Nolde he not Go. 276

Mordreins is
grieved,but won't leave
the Rock.

And whanne sche Saw that with non falsnesse
 Him Ouercome ne bringen In distresse,
 Sche bad him 'Come sen the Riche thinge
 That In that schipe sche dide him bringe.' 280
 Thanne to hire seide the kyng Ageyn,
 þat "In the Schipe I ne wele not Comen Certein,
 Ne for non thing that thou kanst do,
 Owt from this Roch I wele nowht go." 284

The Fair Woman
asks him to look
at the rich things
in her ship.

Thanne Onkeuered sche the schipe In haste,
 And preide him loken Atte laste.

She uncovers
them;

Thanne the kyng loked In for the Nones,
 Where-Inne he sawh many preciows stones,
 As that him thowhte there to his Eye,
 And mochel Other Richesse Sekerlye.

288 and Mordreins
sees many
precious stones.

"Lo, kyng Eualach, thou wenest that I be
 For non goodnesse I-comen to the ; 292

She offers 'em all

But ful wel mystest¹ thou weten & knowe,
 That Al this Richesse þat here Is On A rowe
 May Not Comen from non Evel plase,—

[¹for myitest]

For ful mochel Ioie there is, there this wase,— 296

And ȝif thou wilt with me now go,

to him if he'll
do her will.

Owther My Cownseil Assentyn vnto,

Al this Richesse schalt thou have,

And ȝit Mochel more ȝif þou wilt Crave."

300

Lo Al this Counseil ȝaf this wommanne
 To this kyng Eualach there thanne ;

But for alle hire wordis & hire faire promyse,

But he'll not
move.

Thens wold he not Gon In non wyse ; 304

Mordreins will
not answer to
his heathen
name 'Evalach.'

And ȝit ful moche distorbeled he was
For his qweene & Seraphe In that plas.

And whanne sche beheld him Atte laste,
That In his Creanee he was so stedfaste, 308

So whanne that Eualach sche Cald him there,
For that Name he wolde not Answere ;
For, he seide, the devel he hadde forsake,
And Onlyeh to God be baptem him take ;
Thanne Gan sche to lawghen Eft sone,
And seide, " Eualach, litel hast thou to done ;
For be that Name, I the now Say,
Worsehepe and Conqwest hast þou geten mani day ;
But be that whiche now thow hast to Name, 317
Ne Gote thow neuere but thowht, sorewe, & schame."

Notwithstanding
all the Fair
Woman's
temptings,

Ful longe it lasted, this temptacioun
Toward this kyng with gret tribulaciown, 320
That so sche him Reproved of his distresse,
Of his Angwisch, & of his porenesse.
And Euere Answerid this kyng Agein,
Onlich Of goddis myght tho In Certein, 324
And Also of Goldis Rihtful Creanee,

Mordreins refuses

" Whiche that I wil holden with-Owten variaunce ;
And for Alle the ȝiftes & the beheste,
Neþer for Alle the Richesse, lest ne Meste, 328
Ne schal me tornen Owt Of my thowht
From him that me dere hath bowht."

to turn from
Christ.

Whanne þat sche sawgh that in non degré
Owt Of that Roche to don him fle, 332
Nethir for ȝiftes ne non qweintise,
Ne for non thing þat sche Cowde devise,
Thanne Anon to þe Schipe sche torned Agein,
As to fore tymes sche dide ful pleyn.

So the Fair
Woman sails off,

and a tempest
rises as before
(p. 267).

Anon Riht thanne As sche was Gon,
A fowl strong tempest there Ros Anon,
Riht As fowl & hidows it was thore
As it was the tother day there before. 340

Thanne here-Offen Merveilled þe kyng Anon
 How that this womman was so gon,
 And that Al the Richesse hadde him browht,
 Whethir that it were Owlt Oþer nowht,
 And that In schort while sche hadde I-be
 At Sarras, & to him I-comen thedir Aȝe,
 "The wheche xvij dayes iourne scholde be
 As to forn tymes sche told it to Me."

Mordreins
wonders over the
Fair Woman,

344

and her coming
so swiftly from
Sarras.

And whanne this tempest he Sawh thus fare,

In his herte he hadde ful Moehel care;

And so gret dirknesse fil him vpon,

That sihte there myhte he sen non,

348

But ȝif it were tyme of lyghteneng

That to him Cam beforne the thondring;

And Evere this tempest trowbled faste,

That seker, Euere he wende it wold han laste.

352

The tempest
continues.

356

And whiles he was In this thenkyng,
 Him thowhte he herde A wondir sowneng
 Wheche that scholde Comen from An hy.
 As tho him thowhte ful trewely;

360

So, what for ferd & for that sown

Streicht to the Erthe he fyl Adown,

That he ne myht sterren foot ne hond,

Nethir non lyme where-Onne to stonde,

But that Onne this,¹ with his hondis two,

To the Greces of the Roche he Cleved tho.

Mordreins hears
a wondrous
sound,

360

and falls to the
ground.

364

And whiles that he lay In this degré,
 Anon A thondir Clape Cam there fle,
 That Al the heyest partye of that Roche Anon

368

A thunderbolt
knocks off the
top of his Rock.

Into the se-botme gan forto gon,

So that there lefte but a litel spase

The kyng Onne to Reste þat there wase;

372

And the Remnaunt that was smeten Away,

Was neuere more sein Into this day.

Anon the kyng for drede fil there A-down,

¹ Fors itant seulement ke il s'ahert a deus mains si com il peut.—A.

Ful longe there liggeng In a swown.

376

When Mordreins
revives,

the tempest
has pass'd,
and all is still.

Whanne Owt of his swowneng Awaked was he
Thorgwh the Comforteng Of the Maiestie,
Al the tempest was Ouer gon,
That noise ne thondring herde he non ;
Therto the See, In pesible stat it was,
That to fore tyme was hidows in þat plas,
So that of tempest herd he neuere A del,
Wheeche to forn times he herde ful wel.

380

Thanne Abowtes him loked he ful faste,
And the Roche he Missede atte laste,
Whiche þat was the heyest partye ;
Thanne In his herte hadde he gret Anoye,
And In his Mynde was gretly Abascht,
How that Roche was so de-dascht.

384

He crosses
himself,

Thanne Anon gan he forto Make
The signe Of the Crois, for Owre lordis sake ;
Bothe vppon his hed and vppon his body
He made the Signe of God Almyghty,
And besowhite God, for his special grace,
Him to Comforde & kepen, In that place,
In Riht wit, Mynde, & Memorye ;
Thus this kyng tho to God gan Crye.

392

says his prayers,

And whanne thus his preieres he hadde I-do,
A wondirful lust thanne Cam him to,
That he moste slepen Nedelye,
As here vs telleth this storye ;

400

and goes to sleep.

So that On the Roche there he slepte,
Vppou swich A spas As him was lefte ;
And whanne Of his slepe þat he A-wook,
Swich An hunger there him took,
That him thowghte ded forto be,
But ȝif of Mete he halde plente.

404

When he wakes,
he's so hungry
that he thinks
he shall die if
[leaf 23]
he doesn't get
food.

And whanne thus longe ne had mad his Mone
To him Self there Al Alone
Of his Misaise and hunger ful strong,
So þat lyven him thowghte myhte he not long :

408

412

And as Abowtes him he lokede there,
 He say, him thowghte, In a qweynt Manere,
 Ligeng vppon A grees Of ston,
 A wondir blak lof there Anon ;
 And whanne this lof beheld he tho,
 A wondir strong pas he gan for.o go
 To-ward thike lof, [it] for to take,
 Lik As gret hunger it gan to Make.

Mordreins sees
a black loaf on a
stone step.
416

420

And whanne he hadde it In his hond,
 It forto breken tho gan he fond ;
 But therto hadde he no Miht ;
 But al hol to his Mowth Anon riht
 He it there putte, to han biten vppon ;
 And therto his Mowth he Openede Anon.

424 He puts it to
his mouth to
bite it.

And In the Mene whille him thowghte he herde
 A wondirful noise, and qweyntely Ferde, 428
 As thowgh Alle the fowles of the Eyr
 To him ward they gommen Repeire ;
 For wheche gret drede In that Manere

432

Anon his hed he lefte vp there ;
 And to him there Cam discending¹ Adown
 A merveillous fowl with a wondirful sown ;
 For so wondirful he was, & so divers,

A wonderful bird
swoops down.

That neuere to forn tyme tonge Cowde Rehers ;
 The hed of him was as blak As pich,
 Ne non Othir Colowr was it lich ;

436

And therto, bothe his Eyen & his teeth,

Its head's as
black as pitch ;

As brennenge Fir forsothe they beth ;
 But the schape Of his hed, it was

440 its eyes like fire.

Lik An Oribile dragon In that plas,
 And therto two hornes In his hed ;

It's head's like a
dragon's,
with 2 horns and

It was A wondirful silte In that sted :

444

Also A ful long nekke like to a dragown ;

a long neck.

A wondirful brid, & of a qweynte faciown ;

448 It's as a lion's
breast,
and an eagle's
feet,

His brest lik a lyown Schapen was there ;

His feet like an Egle In A qweynte Manere ;

¹ MS distending.

- And from þe Joyntes Of his feet to þe scholdres vpriht,
with swift wings, Wondirful wynges, & swyft to flyht,—
As swift they weren In alle thing
As to-form the thondir is the lyghtenyng— 452
- as hard and sharp And therto As hard As Ony steel,
as a razor. As scharpe As A Rasowr bytyng ful wel ;
Therto his fetheris white weren Also,
As scharpe as storm Of hail therto ; 456
And whanne that secharply he fyl A-down,
This ilke brid made A wondirful sown.
- Its beak is as And therto the bek of his hed that was there,
sharp as a spear. It was as scharpe As Ony spere, 460
And Also brennenge, vppon forto se,
As lyghteneng that to-fore þe thondir doth fle.
- Upon this Maner, lik As ȝe here,
Was this brid On this Manere, 464
As Recordeth here the devyn storye
That to vs hath put In Memorye ;
So that this Bryd ne fleeth be non weye,
But that alle briddis & bestes of hym haven Eye ; 468
Be whom,¹ þe Saviour Of al this world
In this brid scheweth, be his Owen Acord,
Bothe his miht & Ek his drede ;
And alle Creatures of hym took hede ; 472
For that brid is so dowted, I telle it the,
That be what weye that Evere he fle,
Bothe brid & beste they don him fle,
Lik as be figiure I schal Schewen to þe : 476
Behold, how þat derknesse to forn þe sonne doth fle,
Riht so Alle briddes & bestes, I telle it the,
So fleen the silhte Of this brid, lo,
That to forn tymes I declared ȝow so. 480
- And of swich kynde this brid it is,
That As thre to-gederes² with-Owten Mis—
- ¹ en qui li sauueres de monde vient sa crieme et son paour espandre.—A.
² Et si est de tel nature ke il n'en puet estre ke .ijj. ensam-

- As the Scripture Recordith now here—
That As thre Oueral he flikth In fere,
Lik as he that of a womman was born
With-Owten compeine of Man, As I have rehersed
beforn ;
- And whanne Redy to ben born they be,
Of A wondirful kynde this storie scheweth to me; 488
For so Cold they been In Alle thing there,
That non wiht duren it May In non Manere,
Sawfe Only the modir of the same,
Wihche is a brid of a Merveillous fame ; 492
For whanne this long suffred hath sche,
And non lengere with that Cold may sche be,
Hire Eyren sche leveth, & taketh hire flyht
Into a fer Contre there Anon Ryht,
Where that sche hopeth forto fynde
A precious ston of Merveillous kynde,
Wheche In the vale of Ebron is at alle dayes,
Of a wondirful kynde, as the storye sayes ; 500
For Of his owne kynde he is so hot,
That non man therwith him self dar¹ frot
Til it gynne Chawfe Of his Owne kyn le,²
Thus fareth theke ston So good & hende. 504
For there as Cold is, it loketh pale,
As kynde telleth vs be Olde tale ;
And whanne Cold thing A-chawfed is Owlt,
Anon to Red Colowr it is I-browght ; 508

ble. Car che dist li verites de l'escriture, 'ke il naissent de fumiele sans compagnie de marle.'—A. Trins are always born : two males and one female. See I. 549-553.

² Chele pierre si est de si caude nature, ke ele ne puet a nule chose froier, ke tantost ne s'eprenge la chose a quoi ele froiera. Mais tous iours le porroit on tenir en sa luain, anchois que la mains en escaufast sans froier. Mais tantost com on la froie a aucune chose, si mue sa coulour de chele part ou on le froie. Car ele est naturelment toute blanche; Et tantost com ele froie, si deuint toute vermelle comme sans, deuers la froiure. Et lors esprent sans estaindre toute la chose a quoi ele touche, ne ia la flambe n'i parra.—A.

484 This Phœnix
always bears
trins (three at a
birth),

and when the
young are ready
to be born,
they're so cold

496 that their mother
has to fly to

a wonderful hot
stone in the Vale
of Ebron,

[¹ MS drar]

which, when
rubd, turns red.

And thus be frotynge Of that ston,

It be-Cometh Red as Ony Blood Anon.

And whanne this brid this ston hath fownde,

With this stone
the Phenix-
mother Therwith sche hire Chafeth In that stownde ; 512

And litel & litel sche schawfeth hire so,

Til that hire Cold be ful nygh Ago.

And ȝit In hire beek sche taketh it thore,

warms herself And hire self doth chawfe ȝit wel more ; 516

And ȝit sche thinketh ful litel there

For the grete Cold þat sche soffred Ere ;

And whanne that hete sche feleth plente,

Aȝen to hire Eyren thanne doth sche fle. 520

Whanne that In place sche cometh there

As to forn tymes hire Eyren were,

So hot sche semeth to been with-Inne,

till she seems
on fire, That Al hire body on fyr doth brenne, 524

That hire Self helpen sche ne May,

So hot sche is with-Inne, þe sothe to say ;

And therfore thanne weneth sche

and daren't go too
near her eggs
for fear of
burning them. That hire Eyren Alle I-brend scholde be, 528

So that sche withdraweth hire there fro,

And with hire body not neigheth hem tho,

But þat A good spas from hire nest,

As hire self it liketh hire best ; 532

So þat be the hete of hire body so fer fro,

Hire briddes sche bringeth forth Alle þe,

That for Cold scholden Ellis dye :

This is here kynde ful Certeinlie. 536

And thus, thorwgh Chawfyng of this ston,

The Modir to powdir is brend Anon.

And whanne hire briddes thus browht forth be,

The young birds Abowtes the Asches of hire Modir gonne they fle, 540

And there-Offen taken here sustenawnee

That was theke tyme to here plesaunce,

Tyl that they haven bothe lif & membres :

eat their mother's
ashes, Thus Eten they of here Moder Syndres. 544

- And whanne Alle they ben Eton Echon,
 The Syndres Of here Modir, & not þeroffen left on,
 Anon So proud they wexen Alle thre,
 That prudere briddes ne Mown neuere be ; 548
 Thanne Comen the tweyne that males be,
 That neither Other may suffre In non degré ;
 And whanne here ful strengthe fully they have,
 Eche of hem Of þe thriddle, Maistrie doth Crave, 552 that the two
 To han the femele At his owne wille ;
 Thus to Othir forseth him vntille,
 So that Anon, thorwgh gret pride, 556 till one kills the
 The ton the tothir Sleth that tyde.
 Scipiliens, is Clepid this brid,¹
 As thus In this storie it is red.
- Swich was the brid that decendid þere
 Down to the kyng In this Manere,
 And smot the lof Owt Of his hond,
 That to his mowth to putten gan he fond ;
 And Into the see he threw it there,
 Riht fer In a Merveillows Manere. 560
- And whanne he hadde so I-do,
 He took his flyht, & fleygh him fro ;
 And Aftirwardis he torned Ageyn,
 And the kyng to the Erthe was fallen pleyn ; 568
 And with his Ryht wyng he smot him so
 That his Clothes & his Skyn he barst vnto,
 And from the haterel In to the foot,² 572 cutting him from
 Into the harde flesh that strok it bot ;
 And thanne this brid took forth his flyht
 From that kyng Anon Tho Ryht.

¹ Tant qu'il s'entrecombatent, et ke li uns ochist l'autre. Ensi s'entrochient li doi malle ; si n'en remaint ke la femiele, qui est apielee ‘serpolions.’ Et la pierre de quoi ele s'art, est apielee ‘piratiste.’—A.

² Et il lait la destre ele aler deuant, si le feri si qu'il li rompi toute la crigne res a res du haterel, Et li trencha toute sa uesture iusc'a la char.—A.

Mordreins lies
all night in a
swoon.

And þe kyng In swowneng at the Erthe lay,
For drede & sorwe of that grete Afray,
Tyl that the day was Nygh Agon,
And the Nyht faste Entrede vpon.

576

And whanne he was waked of his swowneng,
Ful feint & feble he was In alle thing,
That of the grete hunger he hadde to fore,
Whiche that him Greved so sore,
Thowgh Alle worldly mete thanne had he sein,
There-Offen to Ete he ne myhte Certein.

580

584

And thus Abod he Al that Nyht

He wakes in the morning,

Tyl on the Morwe it was day lyht ;
And whanne the day be-gan to dawe,
Thanne þerofsen was this kyng ful fawe.
Thanne he bethowghte him In his mynde
Of that brid so Merveillous of kynle,
That his lof so hadde Casten Away.

588

Many thankynges to God he ȝaf that day,
And seide, " lord God, I-worschede thou be,
That from Alle these sorwes hast deliuered me,
& wilt that I do bigge my synne

592

Ere than I Owt Of this world twynne ;
For swiche wordis Of solace ȝe han me sent,
That Of hunger have I lost myn talent,
Sowfe Only hunger Of sowle to susteyne ;
Therfore, lord, I me to the Compleyne.

596

Now knowe I wel that this Maner thing
To me hidir Cam for non forthering,
But me to deceyven be weye of Richesse,
Be ȝiftes, Owther be fayr promesse ;

604

And þerfore schal I neu're, In tyme comenge,
My Mowth to Opene for non Swich thing,

and says he has lost his bodily hunger.

Thowgh the body Scholdre suffren ded
Rathere thanne to Eten Ony bred,
But ȝif it be, lord, thorwgh thy sonde,
Ony to handelyn with Myn houle ;

608

- Ne neuere Owt of this Roch wele I gone,
But evere here dwellen Alone, 612
Tyl that, lord, thy wille It be,
Owt of this Roche to taken Me."
- And thus vi dayes beleft the kyng
In that Roche, with-Owten lesyng ;
And Eche Of these dayes Cam this good man,
And him comforted As he wel kan :
Thanne swed the womman After, Eche day,
Of him to fonde to geten hire pray. 616
- This Man Euere him tolde wordis Of Comfort
As Often As to him he gan Resort,
And Euere spak the womman of Noysaunce
To hym, And Euere Of distorbaunce. 624
- And whanne it was Comeⁿ to þe seventhe day,
This good man to him Cam with-Owten delay,
And thus to hini seide there in haste,
"Thin Owr of deliueraunce Aprocheth faste,
ȝif thou wilt hennes-forward 628
- The kepen from temptaciou[n]s hard
Of the devel, whiche he wil Asaye
In many weyes the to be-traye." 632
- Thanne Axede him the kyng ' In what Manere
From him he myhte defenden him there.'
Thanne seide Aȝen this goodman tho,
"Wrath-the not thy God, what so thou do, 636
And Owt Of this Roch deliuered schalt þou be
With-Inne schort tyme Certeinle ;
But ȝit Manye dredes schalt thou se
Er that owt of þis Roche taken thou be." 640
- Thanne thus partid this good man Away ;
The kyng there lefte, sothe to say.
Ful glad & Joyful he was In herte,
That non thing ne myhte him smerte, 644
And thowhte, ' thowgh that he schold dye,
Owt Of that Roche wolde he not hye,

Mordreins is
visited daily by
the Good Man,

and then the
Fair Woman,

On the 7th day

his hour of
deliverance is
announst,

and the Good
Man leaves him.

- But Rathere ded there he wolde be,
Thanne Owt of that Roche forto fle.' 648
- Mordreins sees
Thus longe In this thowht gan he dwelle,
That Aftir tyme So it be-felle
He loked ful fer Into the See : 652
- coming a ship
A fair Schipe Cam þere seylleng, thowht he ;
bothe gret & Riche him thowghte it was ;
bote neþer man ne womman In that plas
that Schipe to Governe, nethir to Gye,
thus him thowhte ful Certeinlye. 656
- and whanne longe it hadde so go
In the hyghe See bothe to & fro,
atte laste towardis the Roche he drowgh
A ful gret speed, & faste I-nowgh. 660
- Wondrous
tempests rise,
and thus sone began there In the see
wondirful tempestes þere Anon to be,
So hidous & so Angwischous in eche Manere,
that so hidows tempest saw he neuere ere. 664
- snow, hail, and
thunder,
this tempest this Schipe to the Roche browhte,
that it scholde Alto-breken him thowghte ;
It snew, & hailléde, & thondrede faste,
So that þere was manie A bitter blaste, 668
- [leaf 21]
So that it Semedeth that Al the firmament
On peeces hadden borsten verament ; .
For he wende the Ende Of þe world þat day had be ;
thus thowghte the kyng thanne ful sekerle. 672
- and Mordreins
has no place to
hide his head in.
And the kyng in þis Roche had non sted
Where that he Myhte hyden In his hed,
For the part Of the Cave was blownen Away
Into the See, As ȝe han herd me say. 676
- And this faire Schipe beheld he thanne ;
but he say nethir Man ne wommanne,
and so thikke Abowtes him Cam the thondring,
and Many A wondirful lyghteneng, 680
- that Nenre he wende to asckapen thenne,
so wondirfully þe lyghtenyng gan to brenne ;

- thus Suffrede the kyng Al that tempest,
whiche After it torned him for the best ; 684
Al this was disseisse to his herte,
for he soffred peynes Many & smerte ;
but for alle the peynes he suffrede tho,
to the Schipe from the Roche wolde he not go. 688
- And whanne this tempest hadde longe be,
thannde Atte laste gan stillen the See,
and the wedir to Cleren faire,
and the sonne to Schewen vpon the Ayre ; 692
and whannde he sawgh the wedir thus slake,
Ful gret Ioye he gan tho to Make.
thannde the Sonne there vpon him Schon,
and thannde the kyng lokid vp Anon, 696
and sawh his Clothes Al to-Rent,
where-Offen he Merveilled verament,
- and thannde so sore the Sonne chawfed him þere,
that he wende Al the Roche hadde ben on fere, 700
and that the sonne scholde han brend Alle thing,
Of this world to han Mad An Endeng.
and al was don for this Skele tho,
þif þe kyng Into the Schipe wolde han go, 704
Ferst for Cold, and sethen for hete ;
but for nethir the kyng þe Roch wolde not lete ;
for Rathere ded there wolde he han be,
thannde his lord to wraththen In Ony degré ; 708
Oþer that from þe Roche he wolde gon,
Rathere the deth to suffren Anon.
- and thus In this Angwisch longe bod he there,
and In swowneng fyl In hard manere ; 712 He swoons,
and so longe lay he Stille As A ston,
That wit, syghte, ne Mynde, haddé non.
And whanne that he of swowneng A-wook,
For drede & sorewe ful sore he qwook, 716 wakes,
and lift vpe his hed, and beheld ful faste
þif that strong hete ȝit dide Owht laste.

At last the storm
stills,

and then the
sun shines

so fiercely that
the Rock seems
on fire.

704 But neither for
storm nor heat
will Mordreins
leave the Rock
in the ship.

708

712 He swoons,

wakes,

716 and quakes for
fear.

Mordreins sees
the day is
temperate,

and Whanne he sawh the day þat mesurable was,
and but Mesurable hete In that plas, 720
As betwenes noon & hevesong scholde be,
bothe glad & Ioyful thanne was he ;
thanne Asaied he Anon vpe forto stonde,
For the vanite In his hed that hadde ben longe ; 724
And whanne þat he gan vpe forto dresse,
In hed, body, ne Membres, felt he non Siknesse.

thanne stood he vp On his feet,
and there abowtes him loked ful sket, 728
and Merveilled Of the grete Aventours
That he hadde there suffred Of dolours ;
and Of Alle this thanne felte he Ryht nowht,
Where-Offen he Merveillede In his thowht ; 732
and Otherwhille he thowghte A dremenge to be,
and Otherwhilles he thowhte it for Certeinte,
and Otherwhilles he Cowde Remembren him wel
Of the Aventures thanne Everidel. 736

wonders at his
adventures,

and doubts
whether they
were dreams
or realities.

CHAPTER XXIV.

Still of Mordreins on *The Roche Perilous*. How he sees a ship approach the Rock with his own and Nasciens's shields on board, and the horse he won from Tholomes at Oreaus (p. 299). A knight lands, and tells him that Nasciens is dead (p. 300). He goes on board, sees a corpse like Nasciens's, swoons, and on waking finds himself far from the Rock (p. 301). He makes the sign of the Cross; and man, horse, and corpse vanish. He prays to God. The Good Man comes to him again (p. 302), and tells him that he shall not be deliverd till Nasciens comes to him alive (p. 303); and explains that it was the Devil who had tempted him as the Knight, the Lioness, and the Fair Woman, who had appeared to him (p. 303). The Good Man exhorts him to be wiser and warier than he had been, and then vanishes (p. 303). The ship drives on (p. 304); the King sees a man coming on the sea, borne up by two birds under his feet, who sprinkles the ship with water, and announces himself as Salustes, in whose honour Mordreins had built the church in Sarras (p. 304). He explains the vision of the Lioness (p. 304), and that of

the Streams flowing out of Mordreins's Nephew (p. 305); and that he had sprinkled the ship because it was the Devil's and needed purifying (p. 306). He instructs Mordreins how to eject Devils by Holy Water (p. 306), and then goes, leaving the King on the ship (p. 307).

Thanne thowghte the kyng al In his herte
Of Manie trebulacions & of peynes smerte ;
that the day was past, & wax to Eve,
thanне the kyng ful sore gan him Meve.

King Mordreins

4

Anon thanne lokede he fer Into the See ;
A fair schipe fast seillyng Comen sawgh he,
thereto so Richely arayed him thowhte it was,
but he nyste Of his Comeng what was þe cas, 8
for so Riche A schipe, him thowglite, sawgh he neuerenon
To fore tymes On nou water nethir Seylen ne gon.

sees a rich ship
coming.

and whanne the Schipe Aproched him ny,
Anon Into þat Schipe he lokede An hy, 12
and Sawgh where that hengen scheldes two ;
In þe forecastel Of the Schipe they weren I-do,
Where-Inne was A towr ful Rialy I-dyht,
As semed þat tyme to the kyng In Sylt ; 16
On wheche towr, As I vndirstonde,
bothe scheldes to-gederis diden they honge ;
Of wheche the ton scheld was his,
the tother Nasciens wit-Owten Mys : 20
thus him thowghte wondirly Sore,
but Evere he Merveilled how they Comen thore.

one his; the
other, Nasciens's.

And whiles that he stood In this thowght,
to þe Roche this Schip Anon was browght : 24
and as it was to that Roche Comenge,
Of An hors he herde A wonderful Neyenge,
and so bonchede & ferle with his feet
that it thowghte the schipe to bersten In þat fleet. 28
Anon the kyng gan to herkene this Neyeng,
and Merveilled ful Mochel of that thing ;
For that hors he knew there Anon
whanne he him herd so taken vpon,

On it is a horse,
which neighs and
stamps.

32

The horse is that
which Mordreins
wou from Tho-
lone at Orcaus.

And wiste wel that it was the same hors
that from kyng Tholome he gat At Orcaus,
Whiche that In the bataille he wan there ;
And the same hors he wende it were, 36
what be Neyenge and Other fare,
The same hors he wende hadde ben thare.
And thus wondred he mochel In his thowght,
how hors & scheldes thedir weren browght. 40

thanне to the Roche it Aplyede Anon ;
and tho to the schipward the kyng gan gon,
To behoden what peple and what Meyne
In that Schipe that he Cowde se. 44
and whanne that he gan there-Inne to beholde,
he Sawgh Mochel peple, & Mani-folle.

And Owt Of that schipe there isswed Anon
As In Maner Of a knyht, and to him gan gon ; 48
and whanne that he gan the kyng to Aprochen Ny,
the kyng him beheld ful witterly ;
hym thowghte that be his persone & figure
an hygh Old knyght of his, I the Ensure,
that Brothir to his steward schold han be,
that Slayn was at Orcaws ful sekerle. 52

and whanne this knyht to the kyng gan gon,
he him grette with hevy Chere Anon ; 56
and the kyng Ran to him ful faste,
and thanне him Axede atte laste,

‘Why that so Sore Abashed he was ;
he scholde him tellen Al the Cas.’ 60

“A,” sire,” Anon quod this kniht tho,

“For the hevy tydinges ȝow Comen vnto !”

“Sey me,” quod the kyng, “what May it be,
Belamy, I preie the that thou telle it to me.” 64

“Certes, Sire,” quod this knyht Anon,

“the beste friend þat ȝe hadden is now Agon,
the wheche is Nasciens, ȝowre brother dere,
that In this Schipe he lith ded here.” 68

From the ship
lands a Knight,

like the brother
of Mordreins's
Steward,

who says that

Nasciens's corpse
is in the ship.

and whanne the kyng herde him thus telle,
 Anon In swowneng to the Erthe he felle ;
 and Whanne þat he of his swowneng a-Wook,
 Abowtes him faste he gan to look,
 and axede his brothir forto Se,
 if that Sekerly he ded there be ;
 And Evere Criede lik a wood man ;
 So for his brother ferde he than.

72

Mordreins asks
to see Nasciens's
corpse.

The knyht to the kyng gan him dresse,
 that him hadde browht In this distresse,
 and the kyng took þere be the left hond,
 to þe schipward to ledn he gan to fond ;
 So that the kyng Niste what he dede,
 So ful of sorewe he was In that stede.

76

The Knight leads

him by the left
hand into the
ship.

and whanne the kyng þe schipe was with-Inne,
 he Ran to the bere, & nolde not blynne,
 and the Cloth anon vp he Caste,—
 to beholden that body hadde he gret haste ;—
 There Anon thanne Sawgh he there
 his brother Nasciens, As that it were,
 be face, semblawnce, & body Also,
 as whanne on lyve þat he dide go.
 thanne Anon fyl he down In swowneng there,
 hardere thanne enere to-fore dide he Ere,
 that Neuere to Asekaben wende þan he,
 but Certein ded forto han be.

84

Mordreins thinks
the corpse is
Nasciens's,

and swoons.

92

Whanne he was waked of his Swowneng,
 Of this hadde he gret Merveilleng,
 And thowhte to axen of this knyht there
 how this myhte happen, & In what Manere.
 and whanne he loked Abowtes him tho ;
 Ful fer from the Roche thanne was he tho ;
 thanne for sorwe he fyl down Anon
 In swowneng, ded as Ony ston ;
 to-fore that bere so lay he there
 ded In swowneng In this Manere.

96

When he wakes,

100 he is far from
the Rock.

104

and whanne of his swowneng þat he Wok,

Mordreins makes
the sign of the
Cross,

Anon vp his Riht hond he took,
And the Signe of the Crois he Made Anon ;
thanne thus sone Alle weren they Agon, 108

and corpse, horse,
and knight,
vanish.

that nethir bere, hors, ne Man,
In that schipe cowde he Se than.

and thanne gan he to wepen ful sore,

And Morneng & wringeng he made wel More, 112
“ A ! Merciful God In Maiestie,
Now Wot I wel that I have Greved the.”

and Whanne he hadde thus I-Spoke,

Forth Into the See he gan to loke ; 116

there sawgh he to-form hym Comen Anon

the goode man that In the Schipe gan gon,
wheche that him Comforted Often Sithe,

and with his goode wordlis Made him blithe. 120

and whanne he sawgh him In that Manere,

Wel ful he was Of Sorwe & Fere :

“ A, sire !” quod he, “ I am deserved Sekerly
Of that þe boden me to kepen trewly ; 124

For ful Certainly þe tolden Me Ere,

that the devel In this Manere

Ma scholde Owt taken be þe left hond,

As thou didst me to vndirstond.” 128

anon gan he for to wepen tho :

And whanne this good man say him do so,

he seide, “ Sire kyng, wepe thou no More ;

he hath the tempted Often tymes sore, 132

but here-Aftir the behoveth Eft-sone

To taken good keepe that Is to done.”

and warns Mor-
dreins to take care
what he does.

Thanne seide the kyng to this good man tho,

“ Now, goode sire, telle me what I schal do ; 136

and as thou knowest Alle thing,

So wisse me Of begynneng & Endeng,

And how that I schal Governen Me ;

For Goddis love, Sire, this preie I the.” 140

thanне this good [man] seide to him Aȝe,
 “ȝit manie spitful Merveilles schalt þou se ;
 and Eten Ne drynken schalt þou neuere Mori
 til thy brothir Nasciens Come the before,
 As Cristen Man, and qwyk levenge ;
 Now take þou this for newe tydynge
 And whanne thou sixt him In that degré,
 thanне After, thy leveraunce Sone schal be.

144 Till Nasciens
comes to him,Mordreins shall
not be delivered.

148

“ For wete þou wel ful Certeinle,
 It was the devel that was with the,
 that told the how that Nasciens was ded,
 and that ȝaf the Swich Coneeyl & Red ;
 For he is Redy, In feld & In town,
 Goddis schep to don distroeciown.

152

“ and the devel it was Also
 that In thin Avisiown Cam þe to ;
 the Mete that þe lyown þe browghte,
 he it Awey bar, & lefte the Nowghte.
 and ȝit I wele that þou knowe More Also,
 that it was the devel that Cam the to
 In liknesse Of A womman,
 and sweeche wordes to þe spak than ;
 Also the devel ful Sekir was he
 that Owt of the Roche he browhite þe.

156

and who took
away his food
(p. 230, 293),160 tempted him as
the Fair Woman,

“ Therfore hens forward I warne the,
 that bothe wisere & warere þat thou be ;
 For swich thinges here-After schalt þou se,
 that to Endeles deth wolden bringen the,
 ȝif¹ thou the bettir wit ne have,
 thy body [&] thi sowle forto save.”

168

[¹ MS ȝit]

and non More to hym he gan to Say,
 but with that word he partid A-way,
 that he ne wiste where he becom
 Owt of his syhte, bothe Al & som.
 and thus in the Schipe Alone lefte he,
 Floteringe Amyddes the hye Se.

172 The Good Man
vanishes.

176

Mordreins's ship
is blown about
the sea.

the wynd him blew, now here, & now there ;
thus Nyght and day he ferde In fere,
that Resting plase ne fond he non,
til On the Morwe it was passed noon.

180

thanne the kynge vpe him dressed tho,
And to-ward the forschipe he gan to go,
and loke ful fer Into the See ;

He sees a Man
coming to him,

A man there Comeng him thowghte say he, 184
that Of leveng Schold he be bothe good and hye,¹

The Man is borne
up by two birds
under his feet,

comes on board
Mordreins's ship,
makes the sign of
the cross, and
takes up water in
his hands,

sprinkles the
ship,

and tells the King
that he is his de-
fender Salustes,

whose church he
built in Sarras,

and that the Wolf
who took his food
away

²sour l'iaue ausi *com* tout a pie. Et quant il fu
pries, si vit desous ses .ij. pies, deus oisiaus qui le
soustenoient et le portoient si tost et si isnelement *com*
nul oisiel peussent plus tost uoler. Et quant il vint a
la nef, si s'aresta, et *commencha* a faire le signe de la
sainte crois sour la mer, *et* prenoit a ses deus mains
l'iaue de la mer, sans dire mot. Et li rois l'escardoit,
si se meruilloit moult durement qui il pooit estre, et
pour quoi il faisoit chel arousement par la nef. Et
quant li hom eut toute la nef arousee, si *parla* au roi,
et si li dist, "Moglanis!" Et li rois se meruilla moult
quant il s'oi apieler *par* son non de baptesme ; Si re-
spondi, "sire :" Et li boins hom li dist, "Je sui tes
defienderes, tes garans, apres ihesu erist. Je sui sal-
utes, chil en qui non *et* en qui honeur tu as establie la
riche eglise en la chite de sarras ; si te sui venus con-
sillier *et* conforter. Et si te mande li aigniaus *par* moi,
chil qui en³ t'auision t'aportoit les boines viandes ke
li leus te toloit, chil te mande *par* moi, *pour* chou
ke il veut ke tu le saches mieus ke tu as le leu neneu.
Et che fu par le signe de la crois ke tu fesis sour toi,
quant tu te veis si eslombie de la roche. Lors te laissa

¹ There is no break in the English MS., but it goes straight on with the new subject of Celidoyne in prison, p. 309. The copier of it must have left out a column or page of his original.

² MS XIV. E. iii. leaf 41, back, col. 2, at foot.

³ MS chil en qui est.

li leus ; che fu li dyables qui s'enfui, qui deuant was the Devil,
 t'auoit tolues toutes les boines viandes ke li aigniaus
 t'aportoit ; Ch'estoient les boines paroles ke li hom de
 la nef te disoit toute iour. Chil home estoit li aigniaus,
 qui en t'avision t'aportoit les boines viandes. Et
 saches que ch'est elis aigniaus qui pour l'umain lignaige
 fu crucefijes, et ch'est ihesus crist, li fiex de la uirge.
 chil qui chaceun iour te nenoit conforter, Chil m'a chi
 enuoiet a toi, pour descouurir t'auision, ensi com il le
 te demoustra, Si ke tu saches ke ele senefie. Tu neis Salustes explains
 de ton neueu issir .i. grant lae, et de che lach si nais-
 soient .ix. flun. si estoient li .vij. parel, d'un grant et
 d'une samblanche. Et li nueuismes, qui tout daerrains
 sourdoit, estoit ausi grans et aussi biaus com tout li
 autre ensamble. Li las estoit moult clers et mult
 biaus. Et tu esgardes en haut, si veis .j. homme venir The Lake means
 qui auoit le samblanche del urai cruchiefi. Et quant il a Son of Mor-
 fu descendus a terre, si entra el lac, tous nus pies, et dreins's nephew.
 ses gambes el lac, Et en tout les .vij. fluns ausi. Et [* leaf 42]
 quant il auoit en tout les .vij. fluns fait ensi com uous
 aues oi, si uenoit au nuefuisme ; Lors se despoilloit
 tous nus, et si se baignoit trestous desdens. Chil las
 ki de ton neueu naissoit, senefie vn fil qui de lui
 istra ; Et en lui baignera ihesus crist ses pies et ses
 gambes. Che est a dire, ke il sera soustenemens urais,
 et fine colombe de la sainte creanche au sauueour. De
 chelui istront li .ix. flun : che seront .ix. personnes and the 9 streams,
 d'omes qui de lui descendront. Et si ne seront il mie 9 successors of
 tout .ix. si fil, anchois descendront par droite engen- his,
 reure, li vns del autre. Et tout li .viii. seront auques to the 9th of
 parel de boine vie ; Mais li nueuismes sera asses de whom
 grignour hauteche et de grignour merite. Et pour
 chou qu'il vaintra tous les autres de toutes bontes, pour
 chou se baignera en lui ihesus cris trestous. Et si n'i
 baignera pas nestus, mais tous nus ; Car il se despoi- Christ shall dis-
 lera deuant lui en tel maniere ke il li descouera ses close his hidden
 secrets.

Of this nephew's
descendant, the
Anzel who pierct
Joseph spoke,

and his body
shall work
miracles.

Salustes next
explains why he
sprinkld the
ship :

to purify it from
the Devil.

For Devils fear
the sign of the
Cross.

At any bad place,
Mordreins is to
bless water,

and wherever it
is sprinkld,
no Devil will go.

grans secrees, cheus ke il n'ara onques descouuers a nul homme mortel. Chil sera plains de toutes icheles bontes ke cors d'ome ne cuers doiuent soustenir ; Et si en passera tous chiaus qui deuant lui aront este, Et tous chiaus qui apres lui seront, qui de porter armes s'entremertron. Che sera chil de qui li angeles parla a sarras, quant il feri iosephe de la lanche uengeresse, Quant il dist 'ke iamais les m'ruelles del graal ne seroient descouvertes a homme mortel fors ch'a .i. tout seul.' Chil sera li nueuismes des oirs qui descendront del fil a ton neuen ; Et si sera teus *com* tu m'as oi deniser. Mais les grans miracles *et* les bieles virtus qui *par* lui auenront en la terre ou ses cors girra, ne seront pas seues qu'il auiegnent *par* lui ; Car a chel tans sera moult peu de cheus ki sachent uraies nouieles ne enseignes de sa sepulture. Or t'ai auques parle de t'auision. Ore te parlerai de cheste nef, pour quoi iou l'ai arousee ensi *com* tu as veu. La nef si fu au dyable, qui la sainte crois encacha quant tu en fesis le signe. Et *pour* chou que ele estoit soie, ne pooit il estre qui n'i reuenist aucune fie, se ele ne fust mondee. mais ore est ele toute purefijee des ordures *et* des malices qui conuerse i ont, *par* l'arousement de l'iaeue, qui *par* le signe de la sainte crois est saintefije, *et* *par* le coniurement de la sainte trinite. Ne iamais nus mais esperis n'i enterra ; Car il ne doutent tant nule riens *com* il font le signe de la crois *et* le coniurement de la sainte creanche. Et se tu uiens en lieu ki soit doutables a entrer, si pren de l'iaeue, *et* si le purifie tout auant *par* le signe de la sainte crois, *et* en apres *par* le coniurement du pere *et* du fil *et* du saint esperit. Et par cheste beneichon sera l'iaeue toute netoie *et* mondee de toutes ordures. Et en quelconques lieu ke ele soit espadue *par* boine creanche, ia dyables ne sera si eses que il aille, anchois fuirra tous iours le lieu, *et* eslongera. En cheste maniere fai ; si porras estre seurs ke ia, en

lieu ou tu le faches, dyables n'ara pooir de faire nule chose a ton cors pour quoi l'ame de toi soit dampnee."

A tant se teut li sains hom, si s'en parti. Et li rois remest en la nef ensi *com vous* l'aues oi. si se taist atant li contes de lui, *et* parole de nascien.

Mordreins stays
in the ship.
The tale goes to
Nasciens.

CHAPTER XXV.

Of Nasciens. How, when he was imprison'd, the cursed Calafere had charge of his lands and him and put him in a dark dungeon (p. 307), bound him hand and foot, and also confind his young son Celidoine, whose name means 'given to heaven' (p. 308), and at whose birth at mid-day the sun disappear'd, and the moon and the stars shone clear (p. 309). On the 17th night of their imprisonment, Nasciens dreams that a hand strikes off his chains. He feels that he is free (p. 310). A light shines, and a fair white hand lifts him out of prison (p. 310), and leads him out of the castle of Calafere (p. 310), who pursues him (p. 311). Nasciens is protected by the Hand (p. 312). Calafere falls from his horse (p. 313) and is found, stamp't on the right cheek with an angel's hand, and on the left with his foot (p. 314). Calafere orders water to be thrown on his right cheek (p. 315), and is then carried up to the battlements of his castle, from which he orders Celidoine to be thrown (p. 317). When Celidoine is in mid-air, nine hands catch him and bear him off (p. 318). Vengeance on Calafere is proclaim'd from Heaven. A thunderbolt strikes the castle, and Calafere's body flies in pieces (p. 319). The reports of his death, and of Nasciens's deliverance, get abroad; the barons go to Queen Sarracynte to ask pardon for imprisoning her brother (p. 320); and she sends five messengers out to seek him (p. 321).

CHII endroit dist li contes, ke nasciens fu mis, en tel maniere *com vous* aues oi, en la prison. Et si le prist en garde chil chiuaders mescreans qui estoit apieles calafier, Et ki tant estoit desloiaus *et* traitres comme li contes a deuise cha en arriere. Et par le conseil de chestui fu il pris, plus ke par tous les autres. Chis chiuaders le prist en garde sour toute se terre auant, *et* sour la vie apres. Et quant il l'eut en sa baillie, si fu moult orguilleus vers lui, *et* lui fist

How Calafere has
charge of Nas-
ciens in prison

and puts him in a
dark dungeon,

moult dure prison *et* moult felenesse. Il fu mis el fons d'une fosse noire *et* tenebrouse. Il fu destournes de toute la compagnie *et* del solas as gens. Il manga peu, *et* but. Il ne se pooit aidier de nul membre que il eust, Car il auoit les mains ausi enchainees comme les pies. Toutes eures estoit d'une seule contenanche, sans estre desuestus ne descauchies ; anchois gisoit par nuit en sa reube *et* en sa caucheure. Et quant il ot mis en si angoisseuse prison, encor ne li fu il pas asses de lui tourmenter. Anchois fist ke il ot .i. sien fil ensamble o lui qui moult estoit de iouene eage, Car il n'auoit enchore ke .vij. ans *et* .v. mois . Chil estoit moult biaus, *et* moult samblloit estre de gentil lignage estrais ; Si estoit apieles el baptesme ‘celidoines.’ Et chil nons fu moult bien conuenables a l'enfant, selone la vie ke il mena puis ; Car ‘celidoines’ vaut aut'restant a dire *et* a senefijer en latin comme ‘dounes au chiel ;’ Car il eut toute sa vie son cuer *et* s'entente mise en celestiaus oeures, Et seit d'astrenomie tant *com* nus en peut plus sauoir en boine entension *et* en droite. Et a son naissement auint en la chite d'orberike une moult grant meruelle qui n'estoit mie acoustumee a auenir. Car il nasceu en .i. moult eaut iour d'este, *et* mult biel, en droit miedi. Et si fu el secont iour des kalendes en iunget (*sic*). Et quant il fu nes a tel eure *com* vous aues oi, Si auint chose tout maintenant, ke li solaus, qui en sa grignour ealeur deuoit estre, a chel eure s'aparut ausi apertement *com* il fait au matin quant il lieue ; Et la lune fu ausi clerement veue comme s'il fust nuis, *et* les estoiles tout ensement. En che fu chertaine senefianche ke il serroit de toutes les celestienes uirtus curieus *et* encherkieres et urais eounissieres. Par icheles demoustrances fu la natiuites a l'enfant senefije. Et il fu raisons ; Car sa vie fu puis tele com la senefianche demoustra. Et les paroles qui chi apres venront en esclairont la verite.

and chains him
hand and foot,

and also puts in
prison with him
his young son,

whose name was
Celidoine,

that is, ‘given
to heaven,’

and at whose
birth

at mid-day in
July

the sun became
as at dawn,

and the moon
and stars shone
clear.

and this Child, had Calefere In prisown þere
Ful xvii dayes In that Manere.¹

This Celidoine,
Calafere keeps in
prison with Nas-
ciens for 17 days.

So it be-happed, that the Sevententhe Nyght . . .
As he there sat, I telle the Ryht, 4
Vppon his Cowche to Slombren hym list,—
he was so hevy, what to don he Nyst,—
and as he was In his Slombrenge,
hym thowghte he hadde a wondir Metenge,
So that hym þouhte An hond there was,
that be bothen Armes him held In that plas ;
and, As A man that Slepte ful sore,
the hond he wolde han put Awey thore ; 12
and the Same hond him Cawht Ageyn,
And Aȝen In his Slepe he it voided ful pleyn.

On the 17th night
Nasciens dreams
8 that a hand

thananne thowghte him that the hond tho
alle his Chenes to-barst vnto,
Mochel mawgre Of him that there lay,
Where-Offen he hadde A ful gret fray.

16 bursts his chains.

and whanne he felte that it was so,
Nethir Cryen ne speke ne myhte he tho ; 20
thananne Abasched was he ful sore
Of the noyse that he herde thore.
and whanne that vpe he gan him dresse,
and felte him Self Owt of distresse,
lyse hondes & Feet he gan drawen him to,
and Felte vnbownde that he was tho,
and that Alle his Chenes to-forn him lye ;
thananne thanked he god ful Solempnie. 28

He rises, feels
that he's free,
24

Whanne he was Comen to the presown dore,
That ful blak and dirk it was to fore,
there Cam Owt tho A schyneng lyht,
as thowh it were of A lyghtenyng so briht ; 32
thananne loked he Aboven his hed,
And him thowghte he sawgh In þat sted,

and comes to the
prison door.

¹ Chelui enfant eut calafier en prison auoee son pere nascien. Si demoura nasciens bien .xvij. iours en tel prison com vous aues oï.—A.

bothe dore posterne, and Ek the gate,
and Owt this hond lad him there-Ate ;
and Euere to fore the hond wente,
& he it folwede with good Entente
til the Maister Gate that he was past,
Whiche gate gan to Chirken In hast,
as though A man hadde ben there
That Owt hadde stalked for drede & Fere.
Whanne Nasciens was thens A stones cast,
Aȝen he lokede Anon In hast ;
anon him thowghte there In his Mynde
that Al On fyre It was him behinde.

and whanne the peple Of the plase
Aspiden that it On Fire wase,
Gret Noise they maden, and deolful Cry,
Wherwith Calafer Awook Sekerly,
and Open he fond bothe dore & Gate,
As Nasciens was gon Owt there-Ate,
anon thanne to the presown dore he wente,
that Al Open there was veramente ;
Wondirly abasched thanne was he tho,
that vndir hevene he Niste what to do. 92
On Of his Seriawntes he Cleped Anon,
and bad him Into þe presown to Gon ;
and whanne þe presown he was with-Inne,
Of Nasciens ne sawl he neþer more ne Mynne ; 96
and whanne Calafer herde tellen Of this,
Owt Of his wit he was with-Owten Mis,
and so gret Sorwe he gan to Make,
that Neuere Man gan so On take.

thanne was browght to him An hors there,
and Into the Sadel sprang Calafer,
With a scharpe Swerd On honde ;
and Al his Meyne that there gonne stonde, 104
hem he Charged Aftir to hye,
Euery Man be his weys sekerlye ;

72 The Hand leads

Nasciens through
Calafer's gate.

76

80

84

Calafer, finding
that Nasciens has
escaped,

88

92

96

100

rides after him.

- | | | |
|--|---|-----|
| | So that a path there fond he Anon,
And In-to that path gan he to gon,
& Evere was the hond Schineng to-fore,—
a Wondirful liht As him thouhte thore ;—
the nyght, Pesible and fair it was,
Ne A softere Nyht neuere there Nas. | 108 |
| Calafere sees
Nasciens, | his hors he prekid wondirly faste,
& loked forth to forn hem atte laste,
and saugh where that Nasciens wente,
for him he knew ful wel veramente,
as he him Often to forme hadde sein,
him thouhte it was he In Certein. | 112 |
| | and whanne Nasciens Say him come thanne,
Anon wax Nasciens A ful sory Manne ;
but Evere the hond him held ful faste,
And him Ouer spradde there In haste,
that Openly thowght tho Nascien
the body to the hond Sawl he then ;
and so faste him thowhte it took him ther,
that Neuere Erthly tongue Cowde telle Er ;
For it Was Of so Merveillous Clarte tho,
so ful of brihgtenesse, & hot Schineng therto,
that In the hottest day Of the ȝer
þe sonne not so briht is as the body was ther,
Not be An hundred part Of Clernesse ;
this putte Nasciens In Moche sekernesse. | 120 |
| but the Hand
hides and protects
him. | 124 | |
| The Hand is
wondrously
brighter than
the sun. | but Natheles ful wondirfulli sore Adrad he was,
that he fyl In Swowneng In that plas,
So that nethir he ne saw ne felte non thing,
So sore was this Nasciens In Swowneng. | 128 |
| Calafere cannot
find Nasciens. | thanne prekid ful faste this Calafere,
and loked Abowtes bothe here and there,
and In plase where þat he say Nasciens ;
But tho was not he In his presens ;
and Evere Abowtes he loked faste,
and Nothing he ne Say til at the laste, | 132 |
| | 136 | |
| | 140 | |

that Alle the weye & al the plas
 there As him thowhite that Nasciens was, 144
 him thowhite it was On flawmeng fer,—
 As him thouhte that tymes Calafer ;—
 And the Arm that was voluped In Cloth so Red,
 him thowhite it brenneng fer In that sted, 148
 that so wondirly Sore Abasched he was,
 that for Alle the world he ne dorste In that plas
 Not Ones Owt of his Sadil Alyhte,
 but down I swowneng he fyl anon Ryht.
 For Of this Merveille so Sore Abascht he was,
 That ded I swowneng lay he In that plas.

Calafer thinks
the Arm is burn-
ing fire.

thus lay Calafer long In Swownenye,
 and homward his hors ful faste Rennenge
 From the place that he Cam fro,
 A gret pas homward gan he to go.
 And whanne that the peple of the howshold
 this hors thus Comenge Gonue beholde, 160
 And here lord was left behinde ;
 this was gret wondir In here Mynde,
 and Siker wenden here lord hadde ben ded,
 be Comeng Of the hors In that Sted.

and whanne it Was On the Morwe lyht of day,
 Eche man Of his Meyne wente his way
 For to seken hem with here powere,
 3if Ony Of hem mylthe him fynden there ; 168
 but they ne Cowde weten In non Manere
 What weye that took this Calafer.

but it happed, As they sowlten boþe to & fro,
 that somme of hem there gonue to go
 Into the weye there that he lay ;
 Whiche was to hem A gret Afray,
 Whanne they syen here Lord þere ded,
 To Alle here syghtes In that sted ; 172
 There they gonnen him vp dressen Anon,
 but foot On to stonde hadde he neuere On ;

152 He swoons,
and falls off his
horse.

156 The horse gallops
home.

160

164

Next morning
Calafer's men
seek for him,

168

and find him
looking as if dead.

172

thow A man scholde han smeten Of his hed,
he ne myhte meven non lyme In that sted.

180

Calafere's face is
stampt, on the
right with a hand,

and than behelden they In his face,

And On the Riht side þere was a space,

As it were the forme Of An hond

that him hadde towched, I vndirstond ;

184

and on the left
with a foot :

And On the leste side hem þoulhte they sye

the forme Of A foot wel Sekerly,

that loyned to the hond it was,

the hand-mark as
red as fire,

Wondirfully Red In that plas,

188

As Owt Of the Forneys Comen flawmes of fire ;

So thowht hem the Markes of Calafere ;

the foot-mark as
black as pitch.

¹but Only the Mark that Of the foot was,

As blak As pich was In that plas :

192

and his Nose, as ys it was Cold ;¹

Al thus his Meine On him gonне behold.

For whanne he was Comen to his Ostel,

and Adawed he was Eche del,

196

he cowde wel tellen Of Al thing,

Where-Offen he hadde gret Merveillyng.

Calafere's men
bear him home-
wards,

and whanne they him fownde In this Manere,

200

they gonне him dresse hom forto bere,

but In gret drede they weren Echon

but he neither
moves a limb,
nor speaks.

that membre ne Meven Mylte he non—

Nether Eye to Opene, ne mowth to speke ;

lo ! thus god On him Naseiens gan wreke ;—

204

but Sekir they wende he hadde ben ded,

For Of him ne Cowden they non Óþer Red.

And thus they boren him In this Manere

hom to his plase with drede & fere,

208

that neuere spak word be Al the weye,

neþer Eye ne Opened Certeinlye,

Ne Nethir foot ne hond myhte to him drawe ;

this was to hem A wonderful Sawe.

212

^{1—1} Et li sains del pie estoit tout ausi noirs com est pois.
Et si estoit li noirs ausi frois com est glache ; et li vermaus ert
ausi caus comme fus.—A.

and whanne to his hows with him they Come, Wif, Child, & his Meyne Al & some, Abowtes him gannen to drawen wel faste, and Alle Of him weren sore Agaste,	216
that ded In the plase he hadde I-be, Ne non Othir thing Of him ne Cowde they se ; So that In A bed they dyden him leye Al so Eselye As they Cowde Certeinlye ;	220
and alle, gret Mone Abowtes him they made, For there nas non that Øper cowde glade.	
And whanne it was abowtes the Noun, Wondirly to Cryen he gan þere Anon ; and his wif to him Ran ful faste, as a womman that hadde gret haste,	224
and wondirly Sore Afrayed þe was Of his noise sche herde In that plas.	228
And whanne he of his swowneng Awook, he Opened his Eyen, & gan vpe to look ; and abowtes him thanne he loked pure faste, and water bad bringen At the laste,	232
Forto qwenchen that fer so stronge that In his fase hadde brend so longe. thanne Ronnen forth his Seriawntes Anon,	
And Aftir water they gonue to gon, And Casten it On bothe Sides Of his face To quenchyn þe fyr in þat place.	236
thanne it seemed to hem Euerichon that thike side was brent In to þe bon ;	
And the bon, As whit it lay Lik as doth Chalk In þe Clay ; ¹	240
And the flesch that was þere Abowte, It seemed ful Rosted with Owten dowie	
	which looks like chalk in clay.

¹ i. e. Boulder-drift clay; such, for example, as is well seen near Ely, where, by a great down-throw fault, the chalk having been brought to the surface, subsequent denudation cut away the great cliff so formed, and a new deposit, in which the pieces of chalk are scattered about like suet in a badly made plum-pudding, filled the hollow.—H. Seeley.

Calafer's left-cheek mark is black and cold.

When water is thrown on it, he swoons.

He is wroth at his coming death.

He asks about Nasciens.

And, on finding that he is not caught,

orders Celidoyne to be brought before him,

And thanne the lefte Side they gonue beholde,
wheche þat was bothe blak & Colde,
Of wheche he myhte suffren non towcheng
For non good Of Erthly thing ; 248
and whanne þe water On that side they gonue to caste,
A wondirful Cry he made atte laste,
& with that he fyl In Swowneng,
So that Of lif of him hadde non man supposing, 252
but that fully ded he hadde I-be
Euere with-Owten Ony Recouere.

and whanne Of swowneng he Cam Agayn,
his Eyen Opened he thanne Certein, 256
and seide, & pleynede him wel More,
and seide that deth negheden him wel sore.
thanne gan he to wrathen Anon,
And seide, " sehal I deyen thus son, 260
that thus am fallen In Maledye,
and neuere In better poynt I was trewlye
to han lyved be ȝeres and be day ;
and now I trowe I passe my way ;" 264
thanne Cursed he the tyme that he was bore,
that In Swich manere Scholde deyen thore.

thannte whanne he was Awaked wondirly wel,
after Nasciens Enqwered he Every del. 268
thannte they Of his howshold ful Snelle
Of him non tydinges ne Cowden they telle,
Nethir tokene ne Signe In non degré ;
and thus him they tolde thanne Certeinlie. 272
and whanne that he herde this tyding,
Anon he fil Aȝen there tho In swowneng.

and whanne Of his swowneng Awook he þere,
he Comaunderd Anon þat In Alle Manere 276
Anon Nasciens sone to-foren him bringe,
and he scholde tellen him newe tydinge.
And whanne to forn him this Child gan gon,
Thanne seide this Calafer to him Anon, 280

- ' That On him he wolde Avenged be,
 For his fader from him wente In that degré ;
 and for his deseissee he Suffred therfore,
 On hym Avenged he wolde ben thore.' 284
- and swears he'll
take vengeance
[leaf 26]
on him.
- thanne Comanded Sire Calafere
 that Child Anon forto Slen there.
 thanne fil down Calaferes wif Anon,
 and preyde him this thing not forto don ; 288
 "and ȝif Algates ȝe welen him Sle,
 In presoun stille so let him be,
 and Rathere hym Enfainyne there,
 thanne him to selen In this Manere." 292
- Calafere's wife
prays him not to
kill Celidoyne,
- And he that was ful Of Coruptioun
 as Ony tigre, Other wil le lyown,
 Owther Ony Other Savage beste
 that han non Resoun, neþer lest ne mesté, 296
- but he declares
he will.
- ' but algates On him Avenged wolde he be,
 thowh that him self there scholde [him] Sle.'
- thanne Cleped he his Seriawntes Anon þere,
 And Comauanded þat In to þe towr they scholde him bere Calafere has
 In his bel ; Al so sik as that he was, 301
- himself carried
up the tower of
his castle,
- he wolde be born In to that hye plas ;
 and he Comanded Aftir him to bringe
 Nasciens Sone with-Owten tarienge. 304
- and they fulfilden his Comandement ;
 him they vpe boren verament ;
 and Aftyr hym, Celidoyne, Nasciens sone,
 For hym they maden ful gret Mone. 308
- and orders his
men to throw
Celidoyne off it.
- and whanne this Celydoine was vpe I-browht,
 Calafer, this Terant, for-gat it nowht
 there that Child forto spille,
 Wit venamous herte & Evel wille. 312
- thanne Anon his seriawntes he gan to Calle,
 And Comanded the Child to throwen ouer the walle,
 that with his Eyen he myhte it sen,
 For sekir non Othirwise ne scholde it ben. 316

Wherfore deal & Sorwe they maden Echon
 For that dede that they scholden don ;
 but they ne dorste not Offenden his Comaundement,
 but Anon it fulfilde there present. 320

Calafer's men

they token vpe this Child Anon,
 And leften him Above Alle þe werk Of ston ;
 and whanze Calafer him Sawh so hye,
 down him to Caste he bad hem hye ; 324

Anon his biddeng fulfil they there,
 and threwen him down In here Manere ;
 thanne this tyraunt gan vp to Rise
 To sen this Child taken his I-wise,— 328

So ful he was Of Crwelte
 As Evere Ony tyraunt myht be ;—

When he is in mid-air,

And whanne þe Child was Middis his fallynge,
 Alle Aftir him loked with-Owten tarienge,
 and wende that to þe Erthe he schold haue gon,
 and his lemes to-borsten Everichon ;

but Anon As that they lokeden Owte,
 they sien ix. hondes that child Comen Abowte, 336

9 snow-white hands catch him,

that lik As Snow they weren so whit—

Whiche to soimme Of hem was gret delyt ;—
 and this Child they henten Anon

In this Maner tho Everiehon, 340

two hondes to the Ryht Arm they wente,
 and tweyne to þe left Arm veramente,

tweyne to the left leg, & tweyne to þe Ryhte,
 and On to hed Openly In here syhte ; 344

And In this Manere these Nyne hondis
 browlte Celidoyne Ow[t] Of Califeris bondis

and bear him away.

With-Owten Ony Of the Erthe towching :
 this was to Calafer gret Merveillyng ;

and Evere he lay and beheld ful faste
 tyl that the Child was fer from him paste ;

and whaunce this beheld Sire Calafer,
 that this Child was borene so fer, 348

For sorwe he fil In swowneng Anon.

thannte Owt Of that towr Gan þer gon,
of wondirful dirknesse gret plente,
that non Of hem Mihte Óþer there se ;
and aftir this dirknesse there spak A voysse,
that Alle they herden A wondirful Noisse,
that 'to him whiche was Goddis Enemy,
veniawnce to him scholde Neyhen ful ny.'

and Anon As this word was seide there,
Ful wondirfol Noise, & In dredful Manere.
It Gan to thondren & lyhtene ful faste,
that semed Al the Eyr scholde to-berste,
and that it were ful domesday ;
thus weren they Alle In gret Afray,
So that Alle the Meyne that weren there
Forsoken here lord Calafere
that stille lay swowneng In that tour ;
hym they forsaken with mochel dolour.

And Anon As from him they weren I-went,
A Fyr from hevne Com there present,
and Of that towr hit smot the left partie
down Into the Middes ful Sekerlye,
In whiche partie that lay Sire Calafere.
So veniablely was he Slayn there,
that Er to the Erthe he Cam A-down,
the pecis of his body flesden In-virown,
and non of his Other Meyne
hadden non harm In non degré,
Sawf Only for drede In here syht,
that In here hertes they weren Afryght ;
for Cristened thei weren Everichon,
and Chosen his plesaunce to don,
and to the Trenite they hadden hem take,
And forsaken Alle the develis so blake.

behold what God wile for his man do !
him kepen from Evel for Evere Mo !

Thick darkness
comes.

356

A voice proclaims

vengeance against
God's enemy.

360

Thunder and
lightning come.

364

368

A fire-bolt from
heaven splits the
left of the Tower,

376

and shatters
Calafere's body
to pieces.

380

His Christian
attendants are
not hurt.

388

And thus, now As þe han herd here told,
paste this Calafer, that was So bold,
From worldly lif to Evere-lastyng peyne,
As this storie thus doth vs to seyne. 392

News of the
escapes of Nas-
ciens and Celi-
doyne get about.

and thus sone thorw al the Contre
this word gan Springe Certeinle,
how that Nasciens Owt of preson was gon—
Where-Offen weren glad ful Manion,— 396
And Of his Sone Also there,
how that he Aschaped, & in what Manere.

Saracynte
rejoices at it.

And whanne Saracynte herde Of this tydying,
Ful Ioyful sche was In Alle thing, 400
And beleved it ful Certeinlye
that it was thorwh goddis Mercye,
and thorwh him they wereu vnbownde
Where so Evere they weren that ilke stownde ; 404
WeI wiste sche be Crist it Was I-don,
Alle these poyntes thanne Everichon.

The Barons hear
it too,

thanne Alle the Barowns that Of þe Rem were,
To Sarras to qwene Saracynte Comen there, 408
Whanne they wisten the trewthe Of deliueraunce,
That Nasciens was happed Swich A chaunce,
and Of the veniaunce Of Calafere
That God Sodeinly On him took there ; 412
thanne thus they dowted hem Everychon,
lest God veniaunce hem Wolde senden vppon,
For here fals Wil and Concentyng,
Of Nasciens & his sones presoueng. 416

and come to
excuse to Sarra-
cynte

thanne Comen Alle to the qweene Anon,
and Criden hire Mercy Everichon,
that hire Brother Eu-prisoned so was
be here Consentyn In that plis ; 420
And seyden ‘þat it was Only Al & som,
Only be Calaferis yimaginacioun :
Wherfor, God hath veniaunce on him take
Openly, As we knowen, for Nasciens sake.’ 424

their consent to
Calafer's counsel
to imprison
Nasciens.

and for they Syen that God Of his Myght
 hadde schewed swich miracle to Alle Mennes siht,
 there-fore Mercy they gonue to Crye
 To qwene Saracynte ful lowlye : 428
 "Now, goode lady, ȝoure brother don seken ȝe,
 In what Contre that So Evere he be,
 And we scholen putten vs In his Mercy—
 bothe Owre bodyes, & Owre Good pleynly,— 432 and offer to make
 With vs to done At his plesaunce,
 To what presown, or to what Noisaunce."

The Barons cry
mercy for their
cruelty to Nas-
ciens,

and whanne qwene Saracinte herde hem thus seye, Sarracynte
 Wel gladed hire herte was Certeinlye. 436
 Anon sent sehe Messangeris fyve, sends five Mes-
 And Charged hem Alle vpon here lyve,
 And took hem I-nowh of gold & Fee,
 & Charged hem to Serchen In Eche Contre, 440 for her brother
 Al so longe As Good & hors wolde Endure,
 To sechen hire Brothir sche made hem Ensure ;
 And for non man Schold han hem In Suspesciouȝ,
 lettres Enseled with Good Entenciouȝ, 444 with letters
 Enseled vndir hire Owne Sel,
 the bettere men hem to knownen & leven wel ;
 And In that lettre dide sehe don wryte
 As wel as that sche Cowde Endyte, 448
 Of hire lordis Avicion Certefyenge,
 þat he hadde the Niht to-foren his goyng.
 thus the Messengeris here leve took,
 that Iorne to done, & it not forsook ; 452
 Forto fulfillen hire Comaundement,
 Alle forth they wenten with gool entent.
 Now Mosten we leven A while this storye,
 And to Anothir Storye We Mosten hye,
 Whiche that Certefieth Of Nasciens Wif,
 That leveth In Wo, bothe Sorwe & stryf.

describing Mor-
dreins's Vision
(p. 229—232).

CHAPTER XXVI.

Of Nasciens's wife, Flegentyne. How beautiful and good she is (p. 322), and how she loves her husband. She is dispossesst of her lands (p. 323), and takes refuge with an old trusty knight, Carsopines, to whom she has been kind. He puts his goods and life at her disposal; but she sorrows for her lord and her son. Queen Sarraeynte asks her to come to her, that they may comfort one another (p. 324); but she refuses, so Sarraeynte goes to fetch her. When they meet, their grief bursts out afresh (p. 325); but Sarraeynte recovers first, and entreats Flegentyne to return with her (p. 326). Flegentyne again refuses, saying she must stop with her old knight. She still sorrows (p. 326), till she hears that her lord, Nasciens, and her son, have escaupt out of prison (p. 327). She dreams that a voice says they are in the West; and asks a provost of the church what her dream means (p. 328); then she asks the old knight (p. 329); and he advises that they set out, with his son Helycaors as their yeoman, to seek Nasciens and his son (p. 330). Flegentyne agrees (p. 331); the knight gets money, &c.; and the three start (p. 332), with four horses, towards Sarras, journeying westwards (p. 333): they come to the river Areeuse, lodge near the Castle of Emelianz (p. 334), and enter Calamyne (p. 335).¹

Thus this Storie forthere gynneth procede,
that whanne Nasciens to preson gon they lede,
and his sone there Inne with him I-do,
Whiche was to him bothe peyne & wo,
And al his lond I-sesid it was tho ;
and his wif Owt put Of Every plas also,
that an hy born womman was, & of good lyvenghe,
and therto here fadir was a kyngue.

4

Nasciens's wife
is the

most beautiful

woman that ever
lived.

this lady was So ful Of bewte,
For a fairere womman Myhte non man se,
for thns Of hire telleth the Storye,
that more bewte hadde sche Sekerlye
thanne Alle the wommen Erthly born
that Evere Ony Man Swh leveng besorn ;

8

12

¹ In the Additional MS. 10292, this chapter—or rather, the illustration at the head of it—is headed “Eusi que j. cheualier amaine j enfant a la duchoise le femme nascien;” and Helycaors is represented as a small boy.

And to these bewtes sche hadde bownte,
 Corteyns and gentil In Alle Maner degré ;
 lowlich to Every Creature,
 and large to God, I the Ensure ;
 and Aȝens hire lord & Soverein
 debonewre & ful trewe Certein,
 and Chaste Evere In his Absence,
 bothe humble & Mek In his presence ;
 therto sche him louede aboven al ertly thyng ;
 Non wondir thowh this lady made Morneng ;
 For so gret sorwe & morneng sche Made,
 that non Man ne Mylte hire herte glade.

16 She is courteous,
lowly,

20 true, and chaste.

24 She mourns for
Nasciens.

28

Her name is
Flegentyne.

32

thus was the Condisciown Of this lady fre,
 as ȝe han herde Rehersed here be me ;
 and this ladys Name was Flegentyne,
 A ful worthy lady, and A benyngne.
 Wetes wel, whanne sche hadde knowenge þº
 that hire lord was In presown I-do,
 Ful gret sorwe sche took to herte,
 And Manie peynes sche hadde, & smerte.

and In the moste Sorwe that sche was Inne,
 This false Calafer ne wolde not blynne,
 but putten hire Owt Of alle hire londis,
 and be-Refte Clene Ow[t] of hire hondis.

thanze was this lady At Orbery tho,
 In ful mochel dесeisсе sche was do ;
 and thedir here Iorne tho sche Mad,
 Weneng hire lord Owt Of prison han had ;
 but Euere Calaferis Conseyl was presente,
 and for nothing thereto wolde assente,
 As this Storie here After doth telle
 Al to-gederes how it be-felle.

and whanne þis goode lady say it was so,
 That¹ husbonde Child & lond was a-go,
 thanze was sche In passinge Mornyng
 Whanne sche herde tellen Al this tydymg ;

36 Calafer turns
her out of all
her lands,

40

and prevents her
getting Nasciens
out of prison.

44

48 [1 MS Than]

Flegentyne
consults an old
vavasour (under-
vassal) Carsopines
(p. 332, l. 333),

whom she trusts
much.

He puts himself
and his goods at
her service.

Queen Sarracynte
prays Flegentyne

[leaf 27]
to come and sor-
row with her.

Thanne wiste sche neuere what forto do ;
but to An hygh good leveire sche drowh here vnto, 52
An old vauasour, A ful gentil knyht
that Inne sche trosted with Alle hire Myht,
For norre he was to hire sone so dere,¹
that him tauht bothe norture & Manere, 56
and sche hadde him Eneresed Also,
From poverte In to worschepe I-do
And him ȝoven to-forn that Owr
Manie Iowelis of gret honoure ; 60
Wherfore In him gan sche hire Affye
Aboven Alle Other tho Sekerlye.
thanne flegentyne to thys vauasour wente,
A sorweful womman, and ful dolente. 64
and whanne this vauasour gan hire Aspie,
that it was his lady Certeinlye,
Anon with herte, body, & thowht,
he thanked God þat thedir hire browht, 68
And Reseyved hire ful worthily,
As his lady & sovereign ful debonerly,
With herte, Body, & Al his good tho,
At hire Comandement to ben I-do. 72
but Evere this lady hadde In herte
hire lorde, hire sone, that dide here smerte,
Wheeche sche lovede Ouer Alle thing,
So that to hire myhte Comen non Comforteng. 76
Thanne the qweene Sarracynte, hire soster dere,
To flegentyne sente In this Manere,
and preide here, ‘for Alle Gentenesse,
For sosterhed, & for Alle kendenesse, 80
and In slakyng Of hire peyne & wo,
that sche wolde Comen hire vnto,
that Ech of hem Other myhte Comforte,
and Ech In here Angwisch to Other Resorte.’ 84

¹ et chil auoit este tous iours maistres a son fil.—A. See p. 332, l. 336.

- thanne Flegentyne thanked here of hire message,
as womman that was of high parage,
and hire preide ‘þat sche sholde not with hire mysplesse,
For to here it ne were nethir Comfort ne Ese ; 88
Sethen þat with hire lord sche hadde Ioye & honour,
It is worthi be hire selves to suffre peyne & dolour ;
For I ne Am not to good therto,
For my lord to suffren boþe sorwe & wo ;’ 92
and In this Manere sche sente to Say
To qwene Saracynte this ilke day.
- and whanne the qwene herde of this tydynge,
that Flegentyne wold Comen for non thinge, 96
Sche wente hire Self, In hire persone,
that lady to bringen Owt of hire Mone,
So that this Saracynte wente forto seke
this duchesse Flegentyne that was so meke. 100
- and whanne to-Gederis Metten these ladyes trewe,
thanne gan Alle here sorwes Renewe ;
to Grownde bothe In Swowneng fille,
that non Of hem Myhte speken Other vntille ; 104
For so gret sorewe they Maden bothe,
that to þe peple Abowtes it was ful lothe ;
For Grettere Sorwe Sawgh neuere Manne
than¹ be-twene the two ladyes was thanne ;
Ful mochel was the Cry & the weping,
that be-twene hem two was, & þe Morneng ;
And longe it was Er they myhten Speke,
Oþer Ony word Eijfer myhte Owt-Breke. 112
- ȝit Atte laste this qweene Saracynte
Of hire Morneng Som what gan to stynte,
And, As a wis womman and a Redy,
To this dwchesse sche spak ful gentelly,
And hire sche peyned In Alle thing
To Restreynen hire from weping,
And spak ful goodly to this dwchesse,
hire to bringen Owt Of hire distresse ; 120
- Flegentyne
thanks Sarra-
cynte,
- but declines to
come to her.
- So Queen Sarra-
cynte goes to
Flegentyne.
- Both ladies
swoon,
- [P MS that]
cry, and mourn.
- Then the Queen
comforts Fle-
gentyne.

- Sarracynte again
begs Flegentyne
to go home with
her,

but she excuses
herself,
and says she'll
stay with
Carsopines ;

were she with
Sarracynte

the sorrow of both
of them would
break their hearts.
- and In the Ende sche preide hire So
that sche wold with hire Go,
“ And swich Comfort I wolde ȝow make,
For my dere brothir ȝoure lordis sake 124
that we ben so mochel bownden to ;
ȝif ony Comfort to ȝow Cowde I do.”
but this duchesse, this lady fre,
Nolde therto Assente In non degre, 128
and Excused here ful ladyly,
“ that In non Othir felischiþe trewly
thanne In that vauasour, that Olde knyht,
sche nolde not Comen be day ne be nyght ; 132
and Ek to hire were it worschepe non
From that vauasour forto goon,
For my Compenye he Nele forsake,
Ne I ne may his, Another to take ; 136
For In his Compenye have I be
Sethen myn Exil was put to Me,
and In his Compenie I wele Abide
Tyl to my ducherie Aȝen I Come som tyde. 140
For, goode lady, moche lasse deseisse Sufre I here,
thanne In ȝowre Compenye ȝif I were,
For nether Of vs Other Myhte se
But Owre sorwe Aȝen renewed scholde be, 144
Ne nethir Of vs Of Oure lordis to speke,
the Sorwe wolde maken Owre hertes breke ;
to heren Ony thing Of here descisse,
In Alle thinges it scholde vs Misplese ; 148
and therfore, Myn Owne lady & Soster so dere,
haueth me Excused In this Manere.”
Ful Mochel hevynesse & sorwe made this qweenne
Whanne that sche Sawh it wold not bene, 152
and that the vauasour sche nolde forsake,
Ful mochel sorewe sche gan to Make,
and that sche nolde for non preyere
With hire forth gon In non Manere. 156

- And whanne non Other wise thanne Myhte it go,
homwardes aȝen thanne torned sche tho ;
and to hire Self sche Made gret Mone
that þe duchesse non Otherwise wolde done. 160
- And Every day thus ferde this qweene,
that sorwen & Weping made bedene ;
and thus ferde sche ful Manye A day,
that Man ne womman hire Comforten may ; 164
- And Evere beleft this duchesse stille
With the vanasour, As it was hire wille,
And Evere hire Sorwe was lich newe ,
So good sche was, & Of love so trewe , 168
- that Neuere man ne non womman
In that digre mylte Comforten hire than,
til that it fyl vpon A day
that tydynges to hire Comen verray,
that Nasciens, hire lord So fre,
Owt of prisoun was skaped Certeinlie. 172
- and whanne Of this tydinges herde sche telle,
Somme Comfort In hire herte befelle, 176
- and better Semblaunce sche gan to Make,
that hire lord Owt of preson was take ;
And also that hire Sone so dere
Was Asckaped In that Manere. 180
- So it be-fyl that the seventhe Nyht
After that Nasciens owt of presown was dyht,
And as In hire bed that Niht sche lay,—
and hadde not slept ful mani A day, 184
- What For gret Mone & for Weping,—
at the last sche fyl In A slombering,
So, what for weping & werynesse,
hire herte hadde longe ben In distresse. 188
- And as sche lay In hire Slombering,
Sche thowghte sche hadde A Merveillous Metyng ;¹ she dreams

Queen Sarracynto
goes home.

Flegentyne
remains with
Carsopines.

Then she hears of
Nasciens's escape,

and Celidoyne's
too.

On the 7th night
after it,

¹ Ensi com ele soumilloit si li anint vne auisions.—A.

that she sees
Nasciens before
her,

telling her that

he is in a far
country to the
west.

Next morning

she goes to church,

and then begs
a dean (?) to

pray God to
tell her the
meaning of her
vision.

Sche thouhte sche Say In hire Avisiown

Nasciens hire lord, bothe hol & sown,

stonding to fore hire bed there,

that to hire Seide In this Manere :

“ Swete soster, sixt thou not Me

that thus here stonde to fore the ?

Into a fer Contre I am I-browht,

thorw him that vs alle hath bowht,

Into a place fer be weste,

there that goode lord liketh beste ;

wheche plase & weche Contre

he hath me Ordeyned In forto be,

and there my seed forth forto bringe,

hym to worschepe & honourenge.”

192

196

200

204

and On the Morwen whanne sche Awook,

Gret merveil Of this Avisioun sche Took ;

and In as moche As sche hadde non ful knoweng

Of that Avisions Signefieng,

the firste werke sche dide tho,

To holi chirche sche gan to go,

there forto heren Goddis Servise,

As Everi day it was hire Gyse.

208

212

And whanne Alle the Servise was I-do,

Anon to A provost sche gan to Go,

And told him Of hire A-visiown,

how þat it was, Al & sown,¹

And preide that provost, for Charite,

For hire to preyen to the Trenite,

‘ that he wolde senden hire som Tokeneng

Of that Avisiouns Signefieng.’

216

220

And thus sone sche torned Ageyn

To [the] vauasours hows In Certein,

that hire Comforteth As he Can,

For to hire he was A ful trewe man.

224

¹ For ‘al & som ;’ see l. 396.

- thanne this ladi this vauasour In Cownseil Gan to Calle,
and him tolde how that hire it gan be-falle
In hire Avisiown this Othir Niht ;
Al him sche tolde Euene Owtricht. 228
- thanne Answered this vauasour to hire Ageyn,
“that theke Avisiown in Certein—
be the helpe of God and the holy Roode—
Scholde here torne to worschep & goode ; 232
- Neuertheles, lady, vndirstonde þe Me,
that I wele ben Redy in Eche degré
to fulfillen þoure Comaundement
In alle degrees, And þoure Entent.” 236
- and whanne the lady herde of his benyngnete,
In Alle things that so profred he,
For Ioye In herte sche gan to wepe,
that of hire he took so gret kepe ; 240
- thanne Answerid sche, “with herte & wille,
And myn preceptis thow wilt fulfille,
the behoveth with me forto¹ go
Into what plase that I preie þow to.” 244
- thanne Answerid this vanasowr Ageyn
to that worschepful duchesse : “Certein,
þe ne Connen not Seyn, ne Comaunden me,
that I nel fulfille In eche degré
Evere As þowre Owne pore Bedeman.”
- And thus to hire the vauasour Seide than,
“ And what Compenye that sche wele have,
I schal þow gete to bringen þow Save.” 252
- thanne Answered the lady tho,
“that Compenye wele I no mo
but Only þoure Owne Sengle persone ;
We tweyne to gederis to gon Alone ;
For I wolde kepen it So prevyle
That non lyveng man wiste but I & þe.” 256

Flegentyne tells
Carsopines her
vision,

and asks him
to go with her
whither she will.

He promises to
do so.

She wishes to
take no one else.

¹ MS. forto to

Carsopines
counsels Fleg-
entyne to take

his eldest son
with them as
their yeoman.

She ought to
have a servant,

as he, Carsopines,
is old,

and his son can
help them both.

- Thanne Answerid this vauasowr : 260
 “lady, I desire ȝowre Grete honour ;
 I wele ȝow telle now my Cownsaille,
 ȝif Owht to ȝowre wit it May Avaylle,
 Myn Eldest Sone with vs sehal go,
 ȝif ȝe thinken best that it be so, 264
 and stonden vs In ȝomannes Servise,
 In what degré that ȝe welen him devise.
 And wete ȝe wel, that In Certeyne
 he wolde Suffren As moche peyne 268
 As Ony man here myhte Endure,
 ȝow to plese, I ȝow Ensure ;
 but, lady, take ȝe this speche in non swich degré,
 In Ony thing that I scholde wraththen the, 272
 but that I wele ben Redy bothe Nyght & day
 To don thing that ȝow plesen May,
 And for ȝow to suffren peynes & Owtrage
 As Ony man May don Of My Age. 276
 But, worschepful lady, vndirstonde ȝe me,
 that it Fallet noult for ȝowre degré,
 With-Owten A servaunt forto gone
 Into Ony plase, ȝe & I Alone. 280
 and ,if with-Owten Servaunt þat we go,
 And Ony mysaventure Come ȝow to,
 Goode lady, how scholde I ȝowe be-welde,
 that Am an Old man, & smeten Into Elde ? 284
 and whanne we Comen Into Ony straunge Contre,
 and Ony mys-Aventure befalle to Me,
 thanne my Sone May don vs bothe Ese,
 lady, bothen ȝow & Me to plese. 288
 and how so it stonde In Ony Other degré,
 ȝoure Man & Servaunt I wil ben sekerle ;
 And my sone sehal ben Owre Servaunt,
 lady, ȝif ȝoure herte Mowe þerto grawnt ;
 and I as non knyght ne wil not be,
 but as ȝoure Servaunt In Eche degré ; 292

- For what deseisse that I Suffre may,
for ȝow I wele don Every day. 296
- Now that ȝe han herd myn Entent,
Of ȝow now wolde I weten present
how that ȝe thinken be this Cownsaille,
ȝif it Ony thing to ȝow may Availle ; 300
for, lady, ful fain weten I wolde,
ȝif that to this Cownseil ȝe wolden holde.”
- thanne Consented that lady ful wel
- To this knyltes Cownsail Everidel.
- 304 Flegentyne agrees
to take Carso-
pines's son.
- Thanne bespak this¹ lady Anon,
“ Sire knyht, I wold that we weren gon ;
For In Ioye schal I neuere ben Sekerlye
tyl that my lord I se with bodily Eye, 308
therfore this viage now wele I go,
ȝif God his wille with me wile do ;
but I ne wolde for non worldly good
that Non Creature it vndirstood,
but Onliche thi self, thi sone, and I,
Of this purposeng now trewely.”
- “ lady,” Seide this vauasour thanne,
“ that ther nys leveng non Erthly Manne
that more gladly this viage wil vndirtake
thanne I wele, for my lordis Sake ;
and this Cownseil to ȝow I wolde han seid be-fore,
but that Of on thing me dredde ful sore, 316
that me ȝe wolde not haven In Compenye,
And this I dredde ful Sekerlye.”
- thanne preide Anon this lady so fre,
‘ that Anon Redy he wold be, 324 and provide
money for their
journey.
And him Silver & Gold to Ordeyne,
And what sche myhte sche wolde hire peyne,
For bothen pore & Naked was sche Mad ;
that Of Al hire good but litel sche had.’
- Neuertheles this Olde gentyl knyht,
To his power dide Al his Miht,

¹ MS this this

Carsopines gets
money and
jewels,

and purveyed him Of Gold & Of tresowr,
and of Mani A Iewel of gret valowr ;

332

For At that tyme more hadde he
Thanne Nasciens and flegentyne Certeinle.
Of this the vauasowr dide Moche thing,
be Encheson Of hire sones Norscheng.¹

336

And On the Morwe whanne it gan dawe,
this goode lady was ful fawe ;
anon to Chirche sche gan to Gon,

As hire Olde Custom was to don ;

340

And whiles that sche At Chirche was,
this vauasour to his wif told the Cas,—
how that his lady wolde go
to visite qweene sarracynte tho,—

344

So that here Sadelys he did Owt take,
and here hors Redy forto make ;
and as sone as sche from Chirche gan gon,
to here hors they wenten Anon,

348

bothe the lady and the vauasour,

And Ek his sone In that stowr—

hos Name was Clepyd helyeaors,²

A semly persone Of Membris & Cors ;—

352

and his Fadir Carsopines hyhte ;

An Awnciel Man, and A vaillaunt knyhte.

Thus this lady took leve tho

At the vauasours wif, & forth gan go ;

356

So dide hire howsbonde & hire sone In fere,
and wenten forth with Meri Chere ;

But this vauasour wolde not In non wise

to his wif discoueren his Servise,

360

and that he Scholde non ferthere Go

but to Sarras, to the qweene tho,

and tells his wife
that Flegentyne
is going to see
Sarracynte.

Flegentyne,
Carsopines, and
his son Helyeaors

start on their
journey,
[leaf 28]

¹ Car nasciens et la donchoise l'auoient moult enrichi, pour l'amour de lor fil ke il nourrissoit.—A.

² Et ses fieux li aisnes, qui estoit apicles helicoras, che dist li contes. Et ses peres auoit nom corsapias.—A.

- For Flegentyne hire wolde Se,
What Maner of Comfort with hire myght be ; 364
- For non Othirwise ne dorste he do,
For his lady Comaundered him so.
- thus sone iiiij hors weren browght forth there,
And Anon they thre weren horsid In fere, 368
and the fourthe hors the Somer bar,¹
the weche wherto was Ordeined thar,
that was Charched with diuers Mone,
With hem to have In Eche Contre. 372
- And whanne Owt Of that town they paste,
Streilt to Sarras they torned Atte laste ;—
and thus dide the vauasour tho,
For they scholden Sen hem toward sarras go ;— 376
and that weye helden they ful Ryht
til they weren A Mile Owt of þe peples Siht.
thanne bespak this vauasowr tho,
and seide, “lady, how wele ȝe now go
For to Seken My lord & ȝoure,
Whiche that is Man Of honoure ;
For I suppose In Min Mynde,
ȝe ne weten in what Contre him to fynde ; 384
and Sethen that ȝe knownen non Certeinte
In what Contre that he Scholde be,
So Mosten we Seken be Aventure
In what Contre to fynden him Sure.” 388
- “For sothe,” quod the lady Ageyn,
“I n’ wot neuere Into what Contre Certein
Sikerly him forto fynde—
My worthy lord So Goode & kynde ;— 392
but In As Moche As that he tolde Me
‘that westward Algates Scholde he be,’
(thus thowhte me In Myn Avisiown
that he Seide Al & Som ;) 396
- ¹ et li quars fu vns soumies, qui tous estoit eargies de deniers mourees, et d’or et d’argent en plate, et de vaissellemente moult riche et moult biele.—A.
- with 4 horses,
the 4th bearing
their luggage.
- They first take
the Sarras road,
- and then Carso-
pines asks whither
they shall turn.
- Westward, says
Flegentyne.

So they turn
westward,

and cross the
river Arecuse,

that runs towards
Orbery.

At night they
stop at a house
next the Castle
of Emelianz,

and in the
morning journey

(on account of
the Saracens)

Wherfore westward, I telle it the,
My herte falleth Most he Scholde be.”
thanне torned they Aweye On þe Ryht hond,
And thus sone a water there they fond ; 400
Anon ful sone that water they paste,
That toward Orbery Ran In gret haste,
Whiche water ‘Arecuse’ was Cleped tho,
that to Orbery wardis wente tho. 404
So longe they Reden til it was Eve,
For the sonne hire lyht began to leve,
thanне was sche At hire owne londis Ende,
thike gentil lady so good & hende. 408
And there here In they token Anon,¹
In a Rial plase of lym & of ston
that next the Castel of Emelianz stood,
that marched² next to þe dwchie On þat flood. 412
And On the Morewe ful Erly sche Ros,
And In hire weye forth sche gos,
For that Aparceyved sche ne wolde not be,
for sche was there at Swich poverte ; 416
and sche dide it be good Resoun,
³ For Al that Contre there In-virown,
they weren Saradynes Everichon,
and hatede alle Cristene be On & On ; 420
and Ek hem Of Orberi & Of Sarras
these Saradynes hatede In Every plas.

¹ Si prisent ostel de mult haut eure.—A.

² borderd : ‘qui marchisoit a la duchee qui estoit apieles emelianz.’—A.

³—³ Car chil de chel chastiel, et de tout le pais enuiron, estoient sarrasin ; si haioient chiaus de sarras et d’orberike pour chou qu’il s’estoient crestiene. Et quant il orent chel chastiel eslongie l’errure de x. lieues. Si entrerent es vaus de calamine, en vne terre qui mult est plentieuense de nart et de cynamome et de basme. Tant esrerent ke il vinrent au tierch iour a vne chite mult riche, qui anoit non ‘lussane.’ Si estoit maistres sieges del roiaume le roi de meocide.—A. The names are ‘luisance’ and ‘meotide’ in Addit. MS 10,292, leaf 29, col. 3.

thanне past they forth owt of that contre tho,

And Into Calamyne they gonне to go.³

424 to Calamyne.

Now Of this dwchesse here leveth this storie;

And to the Messageres we Mosten hye,

that Sire Nasciens Sowghten Every where,

In Eche Contre, both fer & Nere;

428

¹but ful longe it is, I vndirstonde,

Er that these Messageres Sire Nasciens fonde;

And how Nasciens fond his ȝonge sone

that with him in presown was done;

432 and turn to
her husband
Nasciens.

wherfore, of Al Erthly thing,

For his wif & him was his Morneng.¹

CHAPTER XXVII.

Of NASCIENS on the “*Yl Tornearnt*.” How the hand bore Nasciens to a Turning Island, the name and nature of which it is the duty of the History to expound (p. 337).

[The exposition accordingly in the French MS. only. At the beginning of all things, when God separated the four elements, he set the heavens above the earth and sea as a covering (p. 337), as they were contrary to one another, the heavens being hot and light, the earth cold and heavy. And because the foul earth toucht heaven and dirtid it, God divided them, making the heavens clear and warm, and the earth cold and heavy. The dross of the elements, the rust of the earth, and the sediment of the sea, could not mix with earth and water, nor with the heavens, for they were foul, and the heavens pure (p. 338); and the flame from heaven could not return to it, as being corrupted. (So little from the air was in the mass, that it need not be noticed.) Therefore, as the mass could not go to any *one* of its element-sources, fire or heaven, earth or water, it stopt in two, earth and water. For God willd it should be in the sea; and because one part was from heaven, it swam lightly (p. 339), and floated into the Western Sea, between Ovagrive [MS. *ou a grive*] and Tiger's Harbour, where was great store of Adamant or Load-

^{1—1} Et ne-pourquant anchois ke il die des messages, contera il coument nasciens vint el lieu ou li message le trouerent, et comment il trouerent celidone son fil, ke il auoit laissiet en la maison ealaſier; dont ses cuers estoit plus a malaise ke de nule riens viuant.

stone, which loves iron above all things, and will not leave it when it once gets hold of it, unless it is obliged to. So, when this mass of shakings came to the place of the Adamant, it stopt. And its heavenly heat made the whole mass light, and the mass remaind in the sea, and was call'd an island. But no herb or tree or beast or bird was on it. Also the isle turnd every time that the firmament or heaven turnd ; and this is why it was call'd *Yl Tornement* (p. 340).]

How, when Nasciens awakes from his swoon, he is much abash't, but still stedfast in his belief, like Job (p. 341). How he bears all his troubles as patiently as Job, and thanks God (p. 342). How the Turning Isle is barren and very hot, and Nasciens is weary and bruised, and so lies down to sleep, making the sign of the cross (p. 343). He sees in a vision white birds (p. 343), and two come to him, and tell him to fly. He perceivs that he has wings. The birds come again, and ask him for his heart to eat. He givs it them, and they rejoice (p. 344), and speak to him. On awaking, he feels the isle trembling, and hears a marvellous battle in the sea (p. 345); the Adamant and the Firmament trying which will turn the isle, and the Firmament winning (p. 346). One end of the isle turns down, and the other up, though it is eighty miles round and fifty-seven long (p. 347); which is no lie, for this Holy Story was written by Christ with his own hand (p. 348); and He never wrote anything else but the Law for Moses, and the Judgment on the Adulterous Woman (p. 348); which latter is explainid (p. 348-9). Then "what clerk is there so hardye that dar sein . . openlye that God sethen his uprysinge . . made ony wrytyng sauf . . this blessid storye of Saint Graal?" If any allege the contrary, "they lyen ful pleyn" (p. 350).

Now this Storye ginneth forth to telle,
Of Nasciens how that tho befelle,
that how the hond¹ him hadde I-bore
thens As Calafer was forlore.

4

thannte the hond Sire Nasciens Bar
Into A ful straunge Contre thar ;
Whiche Contre was A Merveillous plas ;
For An yl In the west Se it was,

8

¹ A cloud, in the French : 'Ore dist li contes chi endroit, ke quant la nue en eut porte nascien iuse'a la v calafier l'eut aconsien—ensi com uous l'aues oi deniser cha arriere el conte,—Et que calafier fu cheus pasmes pour la paour de la nue vernelle, et ke li cors qui dedens la nue estoit eut calafier signie es .ij. ioues del seing mortel. Apres che enporta la nue &c.'—A.

that xijj Iornes it was of lengthe ¹	The Isle is 17 days' journey from Calafere's prison,
thens As Nasciens was In þe presown of strengthe.	
that yl was Of sweche a fame,	
For 'yl Torneawnt' was the name ;	12 and is calld 'Yl Torneawnt'
For be Ryht Resown it is So,	because it turns upside down.
for Oþer whiles it Torneth bothe to & fro ;	
but In As moche as that the Cause why	
Of his Torneng nis not knownen verayly—	16
Of Alle tho þat there of don speken, Other Rede,	
they ne knownen it not In word ne In dede,—	
therfore Resoun & sckele it were	
that this Storye Rehersed [it] here ;	20 The cause of the turning shall be told at once.
for, Of Eche thing that is Of dowte,	[But The Englisher of the Story leaves it out.]
he it Reherseth Er he passe Owte,	
and bringeth it to Clere vndirstondyng	
to Every Mannes wit, bothe Old & young,	24
As ȝe Scholen here In tyme Comeng	
how this storie declareth Every thing.	

²Orre repaire la parole, *et* raconte la droite maniere del isle ou nasciens fu portes, ke li paisant, si *com* ie vous ai dit, apient 'l'isle tournoiant.' Il est ureites prouuee, ke au *commençement* de toutes choses, *quant* li establissieres del monde denisa et departi .iiij. elemens, qui devant estoient tout en .j. monchelement, et en vne masse ; *et* il ot le chiel, qui li escripture clame le fu, descure des autres trois, qui de toutes clartes est plains, *et* de toutes netetes ; il l'establi el plus haut lieu, Car il en fist couverture a tous les autres, *et* closture. Et pour chou ke li chieus, *et* li airs, *et* la terre, *et* l'iaue, auoient este en vne masse, Ja fust chou ke li vns fust contraires a l'autre, si ne pooit mie estre ke li vns ne fust enuolepes de l'autre, *et* en- At the beginning of all things, when God separated the 4 elements, he set the heavens above the earth and sea as a covering, as they were contrary to one another,

¹ qui estoit bien .xijj. iournees loins del lieu ou nasciens auoit este en prison.—A.

² MS XIV E iii, leaf 45, col. 2, middle.

the heavens being hot and light,
and the earth cold and heavy.

And because the foul earth toucht heaven
and dirtid it, (being a mass of rust of earth and scum of sea)
God divided them,
making the heaven clear and warm,
and the earth cold and heavy.

Having purgd the heavens of their dross,
the rust of the earth and the sediment of the sea could not mix with earth and water, nor with the heavens,
for they were foul
and the heavens pure;

Car li chieus estoit *par nature* caus *et* legiers ; et la terre estoit *par nature* froide *et* pesans. Et par che puet chascuns cunoistre, ke en aucune maniere se sentoit li chieus de la froidour de la terre, *et* de l'iaue autresi. Et chil doi s'entresentoient en aucune guise de la grant calour del chiel. Ensi poes entendre les contrarites des vns *et* des autres qui s'entrenuisoient, *et* ne se pooient souffrir. Et de che que la terre qui pesans¹ est, et froide, *et* amassemens d'ordure, touchoit au chiel qui est legiers, *et* caus, *et* fontaine de toutes netetes ; de che auint que il en quelli ordure, Si comme amassement de terriene ferrume *et* de la rieule² de l'iaue autresi. Et quant li souuerains peres, qui est fontaine de toute sapiense, eut l'un departi de l'autre, et desioint, si mist le chiel en sa droite hounour, et amena en sa droite³ honour, et amena en sa droite pure nete[t]e ; Car il le fist eler, et luisant, *et* legier, de toutes calours plain ; Et la terre laissa froide, et pesant, et en fist amassement de toutes choses pesans. Et quant il eut le chiel netie *et* monde de la terriene ferrume, *et* de la rieule de l'iaue ; et il ot escousse la terre, et leue de l'arsin du chiel ; Chele ferrume terriene *et* chele rieule euage ne peurent mie naturelment conioindre a la terre, *et* a l'ieu, dont eles estoient issues. Ne chele celestiene ardure, *et* chil rieulemens qui de la terre *et* de l'iaue furent escous, ne peussent mie honestement repairier a si haute chose, *et* a si nete, com est li chieus ; Car il auoient aucune take comenellie de la terre *et* de l'iaue, qui sont amassement de toutes ordures ; Et li chieus, che anes vous bien oi, est de toutes netetes

¹ MS pensans² "It is obvious that *rieule* here must mean either 'scum' or 'sediment.' I have no doubt that it is the latter, from *regulus*, Fr. *regule*, the chemical term for 'metals separated from other substances by fusion.'—Worcester. 'The pure metal which in the melting of ores falls to the bottom of the crucible.'—Webster. Trevoux gives *rieule* as the Fr. form of the proper name *Regulus*.”—HENSLEIGH WEDGWOOD.³ MS droise

plains. Et pour chou, par droite raison, ne deuoit nus d'aus repairier la dont il estoit issus ; Ne la terriene ferrume a la terre ; ne la rieule euage a l'iaue ; par chou ke aucune legierete, *et* aucune calour, auoient concheue del chiel. Et pour chou ke l'arsins del chiel ne peut au chiel repairier—*comme chele qui estoit entechie des vilenies de la terre et de l'iaue,—pour chou conuint que ches .iiij. choses repairent a une masse.* Et pour chou ke ancuns ne desist, ‘*ausi estoit li airs amoncheles com chil troi ; pour quoi n'en parole dont chis contes ?*’ Il est uoirs proues ke auoec ches trois escoussures ot aucune chose de l'air ; *et* a che s'accorde bien li contes. Mais il dist, ke si petit en i eut, ke ia pour chel mestier n'en deust estre *parole tenue.* Ensi *com vous anes oi,* repairent les .iiij. parties a vne masse qui des .iiij. elemens furent escousses. Et *pour chou que chele masse ne puet naturelment repairier a nul de ches .iiij. elemens, par le raison ke li contes en a deuisee, si conuint ke ele fust en contenchon.* Et si fu ele sans faille. Car, tant *com il i auoit de fu, che est del chiel, fu ele legiere, et entendi a monter en haut ;* Et tant *com il i auoit de la terre, apesanti ;* Et de tant *com ele se senti de l'iaue, si fu moiste et crollans, Et pau puisa.* Mais de l'air i eut si petit, ke ele n'en quelli nule forche. Et pour chou ke toute la pensantume² des .iiij. elemens est en la terre et en l'iaue, *et ke chil doi recuellent toutes les pensantes² coses, par che remest ele a ches deus, en tel maniere com vous ores.* Il fu verites prouee ke *par la uolente et par le plaisir de chelui a qui toutes choses sont obeissans, chei chele masse en la mer.* Et pour chou ke ele traioit en vne partie a legierete, selone che ke ele se sentoit du chiel, qui est tres legiers, pour chou noa ele legierement, ne n'eut pooir d'aler au fons.² En cheste maniere noa ele grant pieche par la mer, ke onques en nule partie ne

and the flame
from heaven
could not return
to it,

as being
corrupted.

(so little from
the air was in the
mass,

that it need not
be noticed.)

Therefore, as
this mass,

shaken out of
the four elements,

could not go to
any one of its
element-souces,
fire or heaven,
earth or water;

it stopt in two,
earth and water.

For God willd
it should be in
the sea;

and because one
part was from
heaven it swam
lightly,

¹ leaf 45, back.

² So in MS.

and floated into
the Western Sea,
between Ovagrive
[MS. on a grine
for *Ouagriue*]
and Tigers'
Harbour,
where was great
store of Adamant
or Loadstone,

which
lovs iron above
all things,

and will not leave
it when it once
gets hold of it

unless it is
obligd to.

So, when this
mass of shakings
came to the place
of the Adamant,
it stopt.

And its heavenly
heat made
the whole mass
light,

and the mass
remaind in the
sea,

and was calld an
island.

But no herb or
tree or beast
or bird was
on it.

Also the isle
turnd every time
that the firma-
ment,
or heaven turnd.

And this is why
it was calld *Yl*
Torneawnt.

peut prendre arestement, Tant ke ele vint en la mer d'occident, entre l'isle ouagriue *et* le port as tigres, En vne partie de chele mer qui est entre chel isle *et* chel port, a grant plente d'aimant el fons¹ aual. Et vous aues oi cha arriere, ke li contes dist ke tant *com* il ot de terre en la masse, Si estoit terrine¹ ferruine. Et chele pierre qu'i a a non aymans, si est de tel nature, ke ele aime fier sour toute riens, Et uolentiers le trait a li. Et se li fiers li est prochains, *et* ele i puet sa forche ioindre, il n'en est mie legiers a deportir; anchois tire le forche de la pierre tant le fier a li, ke ele le fait a li touchier, Se grignour plente n'i a del fier ke de la pierre, ou autre ostacle par quoi la forche de l'aymant soit vaincue. Quant la masse dont ie vous ai parle vint flotant iusc'au lieu ou l'aymans estoit, si s'arestut, Car la forche del aymant le retint, pour chou ke ele estoit ferrouse, ensi *com* uous aues oi. Mais onques la forche del aymant ne seut tant tirer ke ele le peust a li faire ioindre; Non mie pour chou ke il i eust grignour plente de fier ke d'aimant, Mais tant *com* il i auoit de la celestiene calour, le tenoit plus legiere; *et* si le faisoit par sa forche tendre en haut. En cheste maniere remest chele masse en chel lieu de mer, Et fu apielee puis par les paisans "isle", pour chou ke toutes les masses de terre qui perent en mer, *et* es autres iaues, par ou ke che soit, sont apielees par chest non. Et pour chou ke ele se senti en grant partie de la nature del chiel; pour che auant il ke onques point n'i erut d'erbe, ne arbres ne beste n'i porroit durer, ne oisiaus. Et auoec cheste maniere a ele enehore vne autre, ke ele tient en chele nature ke ele a du chiel, ke toutes les fies ke li firmamens tourne, *et* l'isle tourne ausi tout *com* li firmamens, che est li chieus. En tel maniere tournoie l'isle *com* vous aues oi: Or nous a li contes deuise la raison pour quoi li paisant l'apielent 'l'isle tournoiant.'

¹ So in MS.

Into this yl Sire Nasciens the hond bar,
 & him In Swowneng be-left thar,
 As man that hadde lost bothe wit & Memorie,
 For¹ þe wondirful sightes that he to fore sye ;
 For he ne wiste Certeinlye
 Where he was, ne in what partye.

The Hound bears
 Nasciens to the
 28 Turning Isle,

Anon the hond thens departid thanne,
 And Nasciens there lay as a ded Manne ;
 And whanne Of his Swowneng þere Awook,
 he lift vp his Eyen, and Abowtes gan to look ;
 it Nas non nede him to Refreyne
 Whethir he were Abascht Certeine,
 but Evere his herte stedfast was
 In his Creanee, swich was his gras.
 For Al the drede he hadde Suffred be-fore,
 ȝit God him wolde Asayen wel more ;
 For him weren Comeng Many tormensse,
 ȝit wolde he neuere to his God Offensse,
 Nether for Ioye neþer for ille,
 but Euere In his Creawnee belefte Stille,
 And Evere In his torment stedfast was
 As was Iob In Every plas,
 that In his lif hadde So moche Richesse,
 So Moche welthe & worthynesse,
 and ȝit suffred he with herte & Minde,—
 As A Man that was to God ful kynde,—
 poverte, Misiseise, and Ek distresse,
 Angwiche, temptacions, & Siknesse,
 And in poverte vppon a dong hil lay ;
 ȝit herde þere neuere Man Into this day
 that neuere with his Mowth he seide Amys,
 Ne Grochelched Aȝens his Creatour I-wis.
 And lik In the same Manere tho
 Suffred Nasciens bothe Angwisch & wo ;
 With goode wille & debonowre herte

32
 and then goes,
 leaving him in a
 dead swoon.

36 He wakes,

and is abasht,
 but keeps firm
 in his belief,

40

44

48 and is as sted-
 fast as Job, who

suffred willingly

52

poverty and
 distress,

56 and lay on a
 dunghill.

60

¹ par les meruelles ke il auoit veues.—A.

- Nasciens suffers,
but never
grumbles against
God,
- Suffrede he many Angwisches smerte,
and neuere to his God made he grochchenge,
Nethir for tormentis ne non Othir thinge. 64
- only thanks H m
for the trouble He
has sent.
- And thus to him Self he gan to Speke,
And to him self his herte gan breke,
And seide, "lord I thanket to the
Of alle the deseisse thou sendest Me, 68
For moche more, worthy I am to have,
My Sowle ȝif I scholde Ony wise save."
- And whanne to this yl he was I-browht
he loked Abowtes him, & Say Ryht nowht
bnt the Eir, the yl, and the See ;
In ful gret Merveyl thanne was he ;
for how that thedir he was I-gon. 72
- In what Manere ne wiste he nou ;
And Abowtes him he loked pure faste, 76
& Al that yl was barein & ful waste,
and so stronge passeng hete there,
that he ne myht it Endure In non Manere. 80
thanne wiste he neuere In what partye
Of that yl how he myht this hete drie ;
but Euere hadde In Remembrance
Of his thedir Comeng, & Of that Chaunce, 84
and of Celidoine his ȝongest sone
þat with him In preson was done,
Which that was mochel In his Mynde,
That Gentyl Child, that was so kynde. 88
- Nasciens's arms
are bruised,
and his limbs
ache.
- For-brosed weren his honden & Armes to ;
his legges, his feet, wrowhten him moche wo ;
his Reynes Oken, his Ribbes they gnowe,
So that Of tormentis he hadde I-nowe ;
To the Erthe Anon he leide him thanne, 92
As A ful wery and A brosed Manne
that a passing lust hadde forto Slepe,
hof that to his Angwisch took kepe.
thanne down he him leide, As it is told,

- In A partie Of the yl that was most Cold ;
 For ful hot somer it was with-Owten let,
 the Nynthe day Of þe kalendes of Juignet.¹ 100
 thanne his Ryht hond he left vpe there,
 and Made the signe of the Crois In good Manere, .
 Nasciens makes
the sign of the
Cross,
- In the Name Of the trenite,
 On God & personnes thre, 104
 That it scholde ben his protectour
 In alle degrees aȝens the fals deceyvour,
 Whiche is the devel, In Alle wise,
 Man to deseysten In dyvers Gyse, 108
 that to goddis beleve hath Ony lust,
 him forto tempten he desireth most.
- thanne thus this Nasciens to slepen be-gan,
 as for Angwichs & a wery Man, 112
 that to Slepen he hadde gret lust,
 and there him down lay As he durst ;
 and the Mone Schon bothe fair & Cler
 vpon Nasciens that Alone lay there, 116
 that so ful wel & longe slept he tho
 as A man that gret Nede hadde thereto.
 Thus slept Nasciens Al that Nyht
 Til on the Morwen it was day lyht, 120
 Where that In Avisioun him thowhte he sye
 Merveillous thinges ful Sekerlye :
 him thowhte he sawh gret plente
 White briddes Abowtes him to be.
 And whanne that these briddes he gan beholde, 124
 In his herte he Merveilled Manifolde,
 for somme Of hem floweren wondir hye,
 and somme wondir lowe Certeinlye,
 and the tothir partye Of hem tho
 From the Erthe ne myhte not go,
 ne flen nowher from the grounde ;
- lies down to
sleep,
- and has a Vision
- of many White
Birds flying
about.

¹ Car ch'estoit en este au nueuisme iour des kalendes en iungnet.—A.

- 132
- Where offen he Merveilled that stownde.
- Two of the White Birds** thanne Comen there tweyne of þe grettost of Alle,
and down to the Erthe Gonne they falle ;
At his two feet they deseendyd Adown there,
- lift Nasciens into the air,** And Into the Eyr they him gonnen bere. 136
thanne whanne he was In the Eir An hy,
and bid him fly. they seiden, " Nasciens, fle forth boldly." 136
thanne Nasciens him self be-gan to beholde ;
- He finds he has white wings,** tho haddle he wenges that lyghtly wolde folde 140
and Aplyen to his flyht thanne thereto ;
him thowhte he was ful Ioly tho ;
Al whit him thowhte his wenges were,
and that lightliche he myht fleen there. 144
- The Birds leave him,** thanne thus Sone him thowhte Anon
that these grete briddes weren Agon ;
tho that Maden him forto fle so liht,
from him weren past Owt Of his siht. 148
- and then come back,** thanne to Nasciens Aȝen thei gonne Restore,
And to him these briddes Seiden thore,
And boden him 'ȝeven hem Som Mete,
Swiche good As he Cowde Gete. 152
- and ask him** thanne Answerid this Nasciens Aȝen tho,
" What Mete Welen ȝe that I gete ȝow to,
And I Wele fulfillen it to my power
What So Evere it be, Oþer fer other nere." 156
- for his heart to eat.** thanne Answerid the briddis Ageyn,
" that neuere fulfilled scholen we ben Certein,
Ne Neuere Replet with non Mete
that thou myht ȝeven vs forto Ete,
but thine Owne herte Only 160
vs on to Fede now Certainly."
- He pulls it out,** Anon he drowgh Owt his Owne herte,
and the brid it ȝaf, and nold it not Asterte. 164
- and one Bird flies off joyously with it,** Anon the Brid Resceyved it Ioyfully,
& therwith flew ful fer An hy
With ful gret Ioye & melodye ;¹

¹ This line in the MS has the pen drawn over it.

- And thus he Seide In his langage, 168
 As A brid for his kynde singeth In a kage :
 "Now Am I fulfilld," seide this brid,
 "Of this herte As it is be-tyd ;
 For now I have browht this thing with me
 That non Wiht knoweth Certeinle ;
 For it is but A litel thing
 that the grete lyown hath Offe knoweng,
 Wheche alle Erthly bestes With Membre & body 176
 Vndir him ther kepeth he Certainly.
 and Whanne he hath Ouercomen hem Everichon,
 —thus thowghte Nasciens that he gan don—
 And Alle vndir his feet put hem tho,
 zit him thowhte he ne hadde not do,
 but In to the hevene he wolde than fle
 With that he hadde thanne Sekerle.
 thanne him thowhte that his flyht took he,
 and that Abouen Alle Mownteynes gan to fle,
 Ek the wawes of the Se, and the depnesse,
 And the hevene Entred with-Owten distresse."
- And thus him thowhte thanne Nascien,
 That to him the Brid Seide Certein.
 Thus sone his Avisiown gan to Enden tho,
 And Al Anon wakenge he Abreide Also.
- Thanne wonderfully In his wakyng
 he Felte the yl Anon Tremblynge
 Aftyr the towr of the firmament ;
 thus him thowhte that tyme present.
 thanne Merveilled Nasciens full wondirfully
 Of Meving Of þe yl ful trewely ;
 and Ek Abascht Sore he was
 Of that Merveil In that plas.
- thanhe gan he to liften vpe his hed,
 and loked Abowtes In that sted ;
 And As he gan loken bothe two and fro,
 A wondirful bataille than herde he tho ;
- saying that he
is fulfilld with
Nasciens's heart.
- 172
- It is the little
mouse that trees
the Lion.
- [leaf 29]
- 180
- And yet when the
Lion has over-
come all beasts,
- he thinks he has
done nothing
till he can fly to
heaven.
- 184
- Wings come to
him (the Lion),
and he flies into
heaven by the
chief gate.
[From the
French.]
- 188
- Nasciens wakes
from his Vision.
- 192
- He feels the isle
trembling,
after the turning
of the firmament.
- 196
- 200

The Loadstone and Air struggle for mastery over the Island.	As him Semed, In the botme Of the Se That ilke Batayle scholde be So wondirful & so gret it was, that him thowhte the yl In that plas Scholde han Sonken In to the netheres[t] pyt that Evere was Ordeyned, Oþer Mad ȝit ; For so Angwischhous was that stour, So ful of tempest And Of doloure, that for the grettest herted Erthly Man In his herte scholde had drede than ; For there ¹ nas non partie Of that yl tho, that It ne qwakede and schok Also As dide Ony lef vpon A tre that with the wynd Mevede sekerle : be the depthe of the see and strenkthe it was, And be strengthe of þe Ademawnt In þat plas ; For be Comanding Of the firmament that yl thanne turnede it verament, Of wheche One partye he was withholde, ² it vnknowenge to alle men vndyr molde ; but the Ademawnt hadde but litel degré Aȝens the Eyr, ful Sekerle ; For the Ademaunt hath no More strengthe Aȝens the Eyr, In brede ne lengthe, Thanne A lytel praty fownteyne Aȝens Al the grete See In Certeyne. So that be strengthe of þe Ademaunt Certeinle Restreyneng of Mevyng of the yl ne Miht not be ; but of the firmament it hadde Alle his Myht,	204 208 212 216 220 224 228 232 236
Every bit of the Isle trembles like a leaf on a tree.		
The Loadstone has no power against the Air		
to keep the Isle from turning;		
so it dips into the sea.		

¹ MS they² Et il conuenoit par estouoir que l'isle tornioast al commandement del firmament, de qui ele auoit la nature retenue en vne partie.—A.

Whiche thowhte hym thanne A wondir Chau[n]se,

So that the water Eneresid so hye

Into the heyghthe of the yl Sekerlye,

So that him thowhte he hadde grett[er]e Cold

thanne hete before tymes, be Manifold.

and whanne the yl thus Remeved was

Ferre Into the See be this Cas,

Ful litel and litel it with-drowgh tho

Tyl the strengthe of the Adement was Ago,

And til he was In his Owne stede Ageyn

bothe of heyghthe & brede In Certein.

Whanne Nasciens Felt & Sy al this thing,

Ful Mochel he hadde ther-off Merveillyng;

But he ne Cowde Apercyyven why

that the yl So mevede tho trewly.

thanне Anon Nasciens vp-dressed him tho,

And the yl Aȝen gan tremblen Also;

Anon he beheld A-bowtes wel faste,

& þe ton hed of the yl down bowed Atte laste,

and the toþer hed gan to Rysen þere An hy;

thus thowlite him to his sihte Certainly.

and ȝit this yl not ful litel it was,

For with-Inne it Self it hadde A gret spas,

For foureskore Miles it was Abowte,

and Sevene & fyfty in length with-Owten dowte;

but Rathere More that yl was there

thanне lasse In Ony other Manere;

For it is the Gyse Of this Storye,

In non Manere Of wyse forto lye.

Ful plein this Storye putteth In Mynde,

that Al the Certeinte of Sank Ryal is hard to fynde

for ony Man that Evere of womman was born,

As I hau[en]t ȝow Often Rehersed befor;

For that holy storye that to thierthe Anexed was,

as Scheweth the Mowth Of trowþe In this plas,

Which is Jesus Crist, Goddis sone,

The water gets
higher,

240

244

till at last the
Isle is length-

wise on the water

[French].

248

252

Then the Isle
trembles.

Its one end turns
down,
and the other
turns up.

And yet the Isle
was 80 miles [Fr.
tieues] round,
and 57 long.

260

264

The Storye of the
Holy Graal sent
down on earth

272

that for vs on the Roode was done ;
For In him Neuere falsnesse was fownde,
Ne neuere non Errour In non stownde.

For ther Neuere was Creature so hardy
that dorste with-sein this holy story,
Whiche Crist him self with his Owne hond
It wrot vs forto don to vndirstond.

And therfore to more worschepe it scholde be take
thanne for Ony Othir Mannes Sake, 281

For we ne Radden neuere In non storye
that Crist him Self wrot Sekerly

to forn his passiown In Ony stede 284
but In two, As we don Rede,
Whanne to Moises he wrot the lawe,¹
and him it be-took be þe Olde dawc.

the Secund was whanne þe Jewes certeinly 288
a womman hadden take In Avowtry;

For to proven On hire his dom Anon,
With hire to-fore Jesus Gonue they gon ;
him forto tempten In this wise,
to him they hire browlite to haven I-wise. 292

than Crist to the Erthe Enclyned presente,
and wrot In the Erthe Er he furthere wente
With his fynger Evele Ryht there, 296

As Reordeth the Story thus here ;
For Crist that tyme ful wel it wiste,

al here Entent, and Al here liste ;
Only to Asayen what he wolde do,
the Iewes this womman browht him vnto. 300

thanne Crist to hem tho seide Agyn,
“ be-holdeth now here what this doth seyn ;
Whiche that is Gilties Of ȝow Alle, 304
the Ferste ston on hire let falle.”

'Let him who is guiltless, throw the first stone at her.'

¹ Li premiers escris ke il feüst, si fu la haute orisons qui l'escripture clame l'orison notre signour, Ch'est le patre noster. Cheli escrist il de son paueh en la pierre, quant il enseigna a ses desciples comment il deuoient orer.—A.

and In this Manere Crist told hem here Sawe
Forte fulfillen here Olde lawe

Thus Christ bade
them fulfil the
Old Law,

308

that Moises hem tawhite be tho dayes,—

As this holy Storye to vs here Seyes,—

‘*ȝif* that a womman do Ony Avowtrye

And with Ony Other man ligge Onlye

thanne be hire Owne husbonde,—

312

thus was the lawe In that londe,—

that Anon I-stoned scholde sche be,

Alle swiche that weren taken In Avowtre.

to stone a woman
taken in adultery,

316

*p*erfore Crist wiste thanne ful wel

Alle here thowlites Every del,

That to hym Comen they For tempteng,

and Elles Seker for non Other thing;

Therfore Schewed Crist hem In that degré

Alle here Owne Siynnes there Openle,

And Ek Schewed hem there In that Scripture

Alle the lignage Of man, I the Ensure;

how that of so gret fowlnesse & vilete

that Man was of Mad, there gommen they se;

For tho wordis hadden this Mevyngē

holiche as heire to Owre vndirstondynge.

For thus be-began this Scripture to Seye

Al Openly there to the Jewes Eye,

“ har, Erthe ! why Art thou so hardye & so fre
The Erthe to Aevsen In Ony degré ? ”¹

this is so mochel here forte seyne,

‘ O thou Man that of filthe art Mad Certeine,

As of so foul dong & Slym of Clay,

that darst Owther be nyght Oper day ;

Why darst thou ben of sweche mevyngē—

Whanne thi self hast forfeited in Alle thinge—

For to susteyne & to holde these dedis ille

Wheeche In alle degrees thou dost fulfille ? ’

and showd them
their own sins.

324

328 His writing said
to the Jews,

‘ Earth, why
darst thou accuse
Earth ;

332

sinful man,

336 how durst thou
call ill in others
those deeds that
thou doest
thyself ? ’

¹ “ He, terre ! pour quoi ies tu si hardie ke tu accuses, ou oses accuser, la terre ? ”—A.

	Io, in these two places ful sekerlye	340
	We fynden that the sone of Marye—	
	To farn that he wente to his passion,	
	and that he vppon the Crois was don—	
	thus Wrot Al this storie doth Rede,	344
	and now here In non Other stede.	
If any man dares say that Christ,	'but what Clerk is there So hardye, that dar sein, Other proven Openlye,	
since his rising,	That God, Sethen his vp-Rysinge,	348
wrote anything save this blessed <i>Seint-Graal</i> story (or <i>Sank Ryal</i>)	In Ony plase Male Ony wrytyng Sauf Only this blessid Storye Of Seint Graal ful Sekerlye,	
he lies.	Whiche that is Clepid 'the Sank Ryal'	352
All who believe otherwise, lie too.	Of kyng, lord, bacheler, boþe gret & small ; ho dar Sein the Contrarie Of this ?— Non Erthly man forsothe I-wis,— Nethir be non devyn Awtorite	356
	the Contrarie proven In non degre. And ȝif he Conne Aleggen Ony Oþer wyse In Ony degre As for his Repryse, For A leseng it moste be taken Certeine,	
	Of Alle Swich that it don Sosteyne.	360
	thanне thus May I ful boldly Seyn : that Oþerwise beleven, they lyen ful pleyn, but that God with his Owne hond	364
	this Storye doth vs forto vndirstond, Sethen that he lefte the dedlich flesch here, and In heavenly Maieste was Clothed withouten pere. ¹	
	^{1—1} Mais comment ke il esloitast endementiers que il estoit enuolepes de la mortel ehar. ia ne troueres si hardi elerc qui die ke il onques fesist escripture puis la resurrection ne mais ke seulement la haut escripture del saint graal : Et que vauroit dire que il, puis la resurrection, eust autre escripture faite de sa propre main, il n'en porroit auant traire nule deuine anctorite. Et pour chou seroit il tenus a menteour. Donques di iou bien que chil seroit de trop fol hardement espris, qui menchoigne oseroit a croistre a si tres haut chose comme est cheste estoire, que li urrais lieux dieu eserist de la soie main propre, puis ke il l'ot ius mis le mortel cors et reuestue la celestiene maieste.—A.	

CHAPTER XXVIII.

Still of Nasciens on the *Yl Tornewant*. He prays to God for comfort (p. 352). The day dawns, and he sees on the sea a little thing like a swan. It proves to be a Ship, which comes to the island (p. 353); he walks to it as fast as, in his disabled state, he can (p. 354); and is going on board of it, but sees words warning him not to enter unless he is full of faith (p. 355). He hesitates, but prays to God, makes the sign of the cross, and enters the ship (p. 356). He looks about every where, and in the hold sees a white cloth, which he lifts up, and finds a Bed, with a Crown of Gold at its head, and a Sword at its feet (p. 357); a wonderful Sword, with two beasts' scales in its handle, 1. of the Serpent *Papagast*, a bone of which will always keep a man warm (p. 358) ; 2. of the Fish *Tortenau*s, whose bones are so strong, that if a man holds them, he forgets every thing but the bone, till he lays it down again (p. 358). The handle and scales are coverd with a red cloth, and on it is declar'd that no one shall draw the sword but the one worthiest of all men (p. 359). The letters on the sword-blade say it is only to be drawn by the boldest of men; any other will be killed by it. Nasciens then looks at the scabbard, which is rose-red (p. 360), with gold and azure letters on it; and out of it issue a thousand filthy branches, or hangings. The letters say that he who bears the sword, and is girt with the branches, shall ever be safe (p. 361). Nasciens turns the sword; the bed quakes (p. 362); the other side of the sword (l. 392) is blood-red, with coal-black letters, saying that he who praises it most here will blame it most in his need, &c. (p. 362-3). Nasciens cannot make out what the scabbard is made of (p. 363), nor does the Story here tell us; but 'al this schal ben declared sauns delay' when the right time and place come (p. 364). Now for another mystery:—How, from the bed where the Sword and Sheath were, Three Spindles came, joind together (p. 364-5); of which one was white as snow, the second blood-red, and the third emerald-green (p. 365). And beeause these things must be explain'd, therefore the Story proceeds to expound them (p. 365), beginning with Eve and Adam in Paradise, and going on with the Fall, the death of Abel, the building of this Ship by carpenters for Solomon and his wife, who look on, and then put the Sword, &c. on board the Ship. (See Chapters 29 and 30.)

Now bothe Resoun & Ryht it is
 Aȝen to the Storye to tornen with-Owten Mis,
 And to this yl to tornen Anon Agein,
 That so brood & so longe Is In Certein;

And ȝit it to vs Scheweth Apressly,
the declarenge Of this holy Storye,
That Nasciens was In the laste Ende,

Nasciens is on the
Isle,

that GentyI dwk so good & kende.

8

Towardis the west partie of the see
This ful trewe dwk thanne was he ;
but ȝit the see not So nygh he was,

that be-twene hem was a ful gret spas,

12

about 7½ miles
from the sea.

the Mowntawnce Of Sevene Miles bedene,
and An half Mile, with-Owten wene.

Whanne Nasciens the day Gan to dawe,¹

thanne Of that Sihte he was ful fawe,

16

And that he myhte haven Ony knowengen

Of what partie of the see he was, *with-Owten variengen* ;

And for As Mochel as the day is more Comfortable

thanne is the Nyht, *with-Owten Ony fable*,

20

For Evere hadde he In ful hopinge,

Be the day to hanen had som Comfortynge.

He kneels to the
East,

and with this, Nasciens, In-to the Est he knelid
adown,

and prays to
Jesus

and there Anon to God Made his Orisown,

24

Preyeng to Jesus that was Maryes sone,

(As Other God than him ne knew he none)

‘that he Wolde of his gret Mercye,—

—lik As he was On Only god verraylye,

28

And that non Other god neuere Nas but he,

Most Myhtful god In Maieste,

In whiche On Only god beleved he,

thre persones, but on God in vnite,—

32

to send him
counsel to amend
his life.

that Swich Counseil he wolde him sende,

helthe to his Sowle, his lif to Amende.’

And whanne thus his preyere he hadde I-do,

The Signe Of the holy Cros On him made he tho,

and Also he Made it In his faee,

the strengere to be thorwh goddis grace.

36

¹ Et quant il vit au matin aiourner.—A.

- and whanne he hadde thus I-do,
 to the nexte party of þ" Se wente he tho;
 & whanne he hadde gon the spas of half a Myle,
 Into the See he gan loken with-Inne A while ;
 A lytel thing him thowhte he say Comen there,
 No More thanne A swan As thowh it were,
 That streyht to the yl it gan Aplye—
 As this Storye vs scheweth ful sckerlye ;—
 to the same Ende that he Inne was,
 thedir it Appliede, As happed be Cas.
- 40 Nasciens walks
towards the sea;
- 44 and sees coming
- 48 fast towards him
- 52
- 56
- 60
- 64 a Ship,
richer than any
other in the
world.
- 68 He walks,
with great pain,
- 72 to this Ship.
- And whanne this Schipe he gan be-holde,
 In his herte he loyede ful Manyfolde,
 And peyned him faste thanne forto go
 To wardis the See, As he myhte tho ;
 So that With gret peyne & Angwisch Also
 Atte laste to this Schipe Cam he to.
 And whanne thedir he was Comen ful Ryht,
 Ful wary he was, and hadde non Myht.
 Thanne sawh he that bothe his feet In fere,
 Alle for hete for-sckorchid were,

and Ek for-Rent they weren Also,
For the lytel weye that he hadde go ; 76
So that Er thike vij miles hadde he gon,
It was Of the day the tyde Of Noon ;
thanne was he bothe feynt, wery, & fastynge,
and Al distrowbled for his Travaillynge. 80

Anon thanne loked he A lytel beside
Vppon the Ryht half of him In that tyde,
thanne Sawh he A Schipe A-Ryde 84
Evene fast by him Also blyve ;
thanne thowhte him it was the same thing
that Al day hadde he Scin to his Supposing ;
So to-wardis that Schip^e he torned Anon
Also faste As that he Cowde Gon. 88

Nasciens sees the
Ship close to him.

It is so rich that
he marvels.
[leaf 30]

the Schipe, So Riche & So fair it was,
And Merveillede how that It Cam In to þat plas.
And whanne he be-gan thus it longe to beholde,
In his herte he Merveilled Many folde ; 92
And Mochel More Merveil thanne hadde he,
For Nethir Man ne womman ne cowde he se
that Schip with-Inne to warde Oþer Gye :
thus telleth this Storie ful Openlye. 96

He can see no one
in it.

thanне gan he him drawen Neer & Neere,
Til that to the Schipe he was Come there ;
and In han Entred ful fayn wold he,
ȝif Ony Mon there-Inne milhte he Se, 100
and forto proven the trewthe there
Of that Bewte In Alle Manere,
ȝif with-Inne it were As fayre Owt Ryht,
As with-Owten it was there to his syht. 104

But in the fore-
ship he seen
Chaldean letters
in gold.

Anon As In-to the Schip Entren Wold he,
In that for-schip he Sawh ful Sekerle
lettres Of Gold, I vndirstonde,
that As Writeng it was of Caldee londe,
that As pitous word they gonue to Speke.
thanne Nasciens Ner to the Schip gan Reke ; 108

- For that Word there so dowlable was
 To Ony man that Entren wolde Into þut plas. 112
- Lo, these wordis seide the Scripture
 as I the schal Schewe, I the Ensure,
 "thow that wilt with-Inne me¹ Entren here,
 loke thou be stedfast In alle manere, 116
 "Thou that wilt
 enter this ship,
 be full of faith,
- And that thou ful of feyth algates be ;
 For with-Innes me nis thing non but feith sekerle ;
 therfore I Rede, devise the ful wel
 that thow be Clene Everydel, 120
 pure, and stedfast
 in belief.
- and stedfast In feith & In Creaunce,
 Oper elles the be-happeth Som Meschaunce.
 For stedfast feith, Creaunce it is ;
 and Anon As thow thy Creaunce dost mis 124
 If thou faillest in
 one point,
- In Ony partie Or In Ony degré,
 I the forsaken Schal ful Sekerle,
 that Of me Sostenaunce shalt þou non have,
 Neþer non helpe, thowh thou Crye and Crave, 128
 I will fail thee in
 thy most need,
- but I schal the faillen In thyn most nedē,
 and leten the fallen with-Owten drede,
 So that thou schalt I-lost thanne be
 For fawt of beleve, And thow it fle." 132
 and thou shalt
 be lost."
- thannte with-stood this Nasciens In that stede,
 and these lettres of gold he gan forto Rede ; >
 and whanne he hadde longe him bethowht
 how that Schipe thedir was I-browght, 136
 At first,
 these words stop
 Nasciens going on
 board the ship.
- Into the Schipe he wolde han gon,
 but that word him Stoned Anon
 that was so dowlful & Charchable,
 For they Weren Wordis Of non fable. 140
- and whanne In this thowht he hadde longe I-be,
 Other wyse he gan tho him be-se,
 and him bethowht In Other Manere
 How that he Scholde Governe him there. 144
- Thanne In this manere thus gan he Seyn :

¹ MS with Inne ne

- Nasciens says,
"Lord God," "O goode lord God, of Alle thinges Sovereign,
the wordis Of this Schipe Seith here,
that but feyth nys there-Inne in non manere ; 148
and ȝif these lettres now trewe here be,
thanne wot I wel ful certeinle
that this Schipe be ȝow hendir Is I-sent ;
this knowe I wel thanne verament. 152
And ȝif only it be Comen from ȝow,
thanne In My Creunce knowe I now
that non Evel thing there-Inne May be,
Ne Contrariowsness In non degre 156
that scholde Aȝens ȝoure glorious Name
ben Reprof, velenie, Oþer elles schame.
but, lord, I beleve In ȝow ful feithfully ;
wheche Creawnee I took ful devoutly 160
Of thin One Seriaw[n]t so dere,
That þou wost ben worschepid & beleved In alle
manere ;
and in stedfast
belief I shall
enter the Ship." And In Stedfast beleve, the Ay worscheping,
I schal In Entren for Ony thinge. 164
For who that Is In thi stedfast beleve,
From Alle Misaventures it doth him Meve,
and Saueth him, and Ek Alle tho
that In thy beleve stedfast go ; 168
In what Maner peryl that so he be,
thi beleve him saveth Sekerle."
- Nasciens crosses
himself,
and goes on board
the Ship. thus sone Sire Nasciens left vp his hond,
and made the signe of Holy Cros, I vndirstond, 172
And Entred In to the Schip Anon
Also Faste As he myhte Gon.
And whanne that Entred he was with-Inne,
Fast loked he Abowtes, and nolde not blynne ; 176
In Alle parties loked he ful faste ;
And so faste he loked Atte laste,
So that him thowhte In non Maner of Se
A fairere Schipe ne Myhte be ; 180

And thus to him Selve he gan to seyn,
 'That So fair a schip he Sawh neuere Certein,'
 Ne so ful of Bewte neþer of Richesse
 Sawh he neuere to fore As that, I Gesse,
 As that Same was to his Avis,
 for of Alle Sehepis it bar the pris.

184 And whanne Alle the Corners he hadde Serched

Nasciens pokes
about the Ship,

Abowte,

Aboven and benethen, with-Owten dowte,
 thanne to þe bowk of þe schipe gan he gon,
 and there atte laste he fond Anon ;
 he beheld Where heng A Cloth of Whit ;
 it was ful plesauȝt to his delyt ;
 and lik A Cowrtyn him thowhte it was,
 that was hanged In that plas.

188

goes into the
hulk,

thanne Anon lefte he vp this Courtyn In haste ;

there-vndir, a faire bed he fond atte laste,
 the Wheche the fairest & þe Richest bed it was
 that euere to fore he Saw In Ony plas ;
 and at the hed of the Same bed

192

sees a white cloth

was A Crowne of gold In that sted ;
 and at the beddis feet Sekerliche

A swerd there was, bothe faire & Riche,
 Wheche vpon the bed it lay Ouerthwert,
 Al this, Sire Nasciens, it Sawh Apert—

196

and finds under
it the richest Bed
he ever saw,

Whiche that Owt of þe Skawberk was drawe
 half A fote & an hanful, thus seith this Sawe.
 this swerd was of diuers faciouȝ Sekerlye,

204

with a Crown of
gold at its head,

as here Witnesseth this holy Storye,
 For the pomel was of swich A ston

and a Sword at
its foot,

That Colours it hadde Manyon,
 As Manye As on the Erthe myhte be
 To his Sihte there weren vpon, sikerle ;
 and Ech Of the Colours hadde a Clerte,
 and Ech Clerte A vertu, as þat storie scheweth me,
 Where As this Storie doth declare

208

The pomel of the
Sword is a stone
of many colours.

212

Of Mani mo¹ things whanne he Cometh thare. 216

The handle of the
Sword is made
of two scales,

thanне to the handyl Of this swerd,
there nas non swich In Middillerd;

For tweyne Skales it hadde, with-Inne the hond,
Of two diuers bestes, as I vndirstond; 220

the 1st of a Ser-
pent of Chaldaea

the ton sekale was In Maner of A Serpent,
that In Caldiens lond was most present
thanне In Ony Oþer lond Certein;

there was his lawntyng I telle ȝow pleyn. 224

call'd Papagast,—

and 'papagast' was this Serpentis Name,
Whiche was a Serpent of A wondirful fame.

a bone of which

For this is the kynde of that Serpent,
What man that A bone of his hath verament, 228

will keep a man
always in moder-
ate heat,—

him Nedeth neuere non Other hete,

Nethir of sonne, ne of travaille, to don him swete;

but that Evere In Mesurable hete he schal be;
this vertw hath his bon ful Sekerle, 232

Whereoffen the ton sekale of the handele it is,
As I haue ȝow told with-Owten Mys.²

the 2nd of a fish
of the Euphrates

The tothir Skale is Of A fysch of the Se,

That In Ewfrate most wont is forto be; 236

And In Othir water Is it non,
but only In Ewfrate Al Alon.

call'd Tortenau,

'Tortenau's'³ is the Name Of this fysch,
As we it Mown Sownen In Englisch.

a bone of which
when held in the
hand suspends a
man's memory.

And his bones of these strengthe ben,
As Me declar伦 here schole ȝe sen;

For As long As Ony man it hath On honde—

I do ȝow ful wel forto vndirstonde— 244

that nethir of ioye ne of sorwe schal he have In Mendle,
but onlich Of that bon, swich is the kende;
and whanne Owt his hond it is I-don,

To his kende Memorie Cometh he Anon 248

As Owhte forto ben In A kendly man.

Lo, swich A vertu this bon hath than!

¹ MS no

² MS Nys

³ Cortnauſ—A. Ortenauſ—B.

behold what vertw Is In these bones tweyne,
Where often the handele is Mad In Certeine !

252

Wheche handele & sekales, I-keuered it was
With A Riche Red Cloth In that plas,
I-set wel ful of lettres Of Gold,
(As he myhte there pleynly behold,) 256

The handle and
scales are coverd
with a red cloth
whereon is written

Wheche that Spoken In this degré
ful Openly, As he myht wel Se ;
“ I am Merveillous to beholde On A rowe,
And ȝit moche more Merveillous I Am to knowe ; 260

For me Schal neuere man taken On honde—

*No man shall

As I do the Forto vndirstonde,—

be his hand neuere So large & gret,
Me schal he not drawen, I the behet ; 264 ever draw me
Ne non Man that is Erthly levenge,
but Onlich On Man with-Ovten varienge.

And he Schal ben the most worthiest,
the Most Able, & the Most best,
that Euere was him before,

268 except the ablest
and best that
ever livd.'

And schal passen Alle þat is bore,

272

Of prowesse and of konnenge,

[[¶] MS Eveuere]

Of alle tho that to-forn him weren levenge,

Oper Evere¹ Scholen ben In tyme Comenye ;

Swich Schal his strengthe ben & his komnenge.”

and thus the lettres of the handelyng spak

To this Sire Nasciens with-Owten lak.

276

Nasciens is
astonisht.

and whaune Sire Nasciens beheld al this,

Ful Sore he was Astoned with-Owten Mis ;

and Merveilled ful Mochel In his thowht

In what Manere these lettres weren wrowth ; 280

And what they weren forto Mene,

In his herte he Merveilled be-dene.

than ne beheld he the blad of þe swerd

280

that so drawen lay, As to-fore ȝe han herd ;

And there-vpon loked he wonder faste,

And Rede lettre he Aspide þat Onne atte laste,

He looks at the
partly-drawn
blade of the
Sword.

Wheche weren As Red as Any Blood ;
thus him thowhte þere As he stood.

288

Nasciens reads on
the Sword-blade,

thanне took¹ he this swerd A lytel Ner,
And gan to Reden tho lettres In this Maner ;
thanне Rad he how this Resown Mente
As I schal ȝow declaren here presente :

292

'Let no man
draw me but the
boldest of all,
or he shall die.'

It seide that " Neuere man Scholde ben hardy
Me Owt forto drawen ful Sekerly,
but better thanне Anothir he Mowe fyhte,
and more hardiere, & more Of mihte ;
And hos Otherwise drawe it In ony sted,
he schal ben the ferst that schal be ded."
(and this proved wel Schal ben,
As aftir In this Storie here scholen ȝe sen.)

300

and whanne Nasciens these lettres hadde Red,
he Merveilled him Mochel In that Sted,
Most Of Ony Othir thinge

that he Sawh sethen the begynneng.

304

² And It was on of þ^e things most In his talent,
that Swerd owt to drawen verament,
and Owt of the Sekawberk it forto se,
to knownen what Meneng It Myhite be ;
For the lettres that it seide with-Owte,
ȝaf Nasciens Most Talent with-Owten downte.²

308

Then he looks at
the Scabbard,

thanне Nasciens beheld the Sekawberk tho,
that for Merveille he Niste what to do ;
And for Al that he Cowde be-holde,
Benethen, Oþer Aboven, In Ony folde,
and ȝit Nethir In herte, Mynde, ne thowht,
he ne Cowde not weten where-offen it was wrowht ;
but wel he wiste it was Al so Red,
and As Ony Red Rose In that sted ;

312

which is as red
as a rose.

¹ Lors se traist vn peu auant, si les commencha à lire.—A.

²—² Car ch'estoit vne chose dont il auoit trop grant talent,
ke de l'espee traire hors del fuerre, et de ueoir quele ele estoit.
Car les mernielles ke les lettres disoient de dehors, l'en faisoient
plus entalente.—A.

- Where-aboven weren lettres of gold,
As he gan there to be-hold ; 320
- Euere On Of Gold, Another Of Asure ;
thus weren they set, I the Ensure.
- And A thowsend braunches¹ on this schawberk were, (Whiche was so Riche, As I Rehersed ȝow Ere,) 324
The Scabbard has
1000 hangings,
- that issweden Owt from that Onle,
that Most Merveillous thing it was to se ;
- For Of so fowl Mater they were,
and therto So powre In þat plase there, 328
but of foul and
poor stuff.
- And as of spittynges and Caytyvetes,
Of febelnesses, of filthes, in many degrēes,
that bothe be Semblaunt & Countenaunce
- It was to hym gret dowtaunce : 332
- For An Our the swerd it myhte not Sosteine,
So feble it was, him thowhte Certeine.
- And the lettres that On sckawberke were,
In this Maner Seiden they there ; 336
On the Scabbard
is written,
- “ hos that Me vpon him doth bere,
Ful Sewr he Schal ben Euery where ;
- And more hardy therto schal he be
thanne Ony Óþer man In his degré.
340
‘ Whoso bears me
on him shall be
safe,
- ȝif he bere me In that Manere
as the lettres Of þe swerd Rehersed Ere.
- For what man that Abowtes him bereth Me,
he ne schal neuere ben schained In non degré
as longe as with these braw[u]ches he is gert,
and that On his body I hange Ouerthwert.
344
but that neuere non be so hardy
and never sham'd
as long as he's
girt with these
hangings,
- that the Raunges that here ben to don Awey ;
for him schal happen Manie Misaventure
348
which no man
must ever take
off.
- And Manye Evel dedes, I the Ensure,
that he, ne non Man levenge,
Of him schal tellen non Amendynge ; 352

¹ Et si n'i auoit nules renges ki auenissent a si riche
fuerre com chil estoit.—A.

1 Ne behoten neuere schal be to Man
 So hard as to him Schal be than
 that now Is, ne that Neuere schal be,
 but ȝif In sauf Ostag he be Sekerle ; 356
 And ȝit him be-hoveth to ben Osteyed
 In the Manere as here Is seide,
 Wheche sholde ben be A wommannes hond,
 bothe kynges dowhter & qweene, I vndirstond.¹ 360
 this woman be þe Riht name schal clepen this swerd,
 and Me by my Name Openly & Apert ;
 For neuere to-foren In-to that day
 Non Creature be oure riht name Clepen ne may." 364
 Ful longe this Nasciens this Skawberk gan beholde,
 and in his herte he Merveilled ful Manifolde.
 & whanne thus In the Schip he hadde loked Abowte
 On Alle partyes with-Inne & with-Owte ; 368
 but neuere so soft ne Cowde he gon,
 that Al the bed be-gan to qwaken Anon
 from the ton Ende to þe toþer, In that plas ;
 In this Manere this bed So qwakyng it was. 372
 And whanne he tornede, & it be-held,
 For discomfort he ne Mylte hym weld ;
 For to him it semede tho As Red As blood ;
 and þervppon wondirful lettres there stood, 376
 that As Ony Cole so blak they were,
 the Resoun that was I-weten there ;
 Wheche lettres Seiden In that Stede,
 As that tyme I Cowde hem Rede : 380
 "hos that Me preiseth most here,
 Most Schal I him fynde In Oþer Manere,
 So that In gret Nede blamed schal he not be
 In non wise, As I telle it the. 384

But the hangings
shall be taken off
by the daughter
of a King and
Queen.'

Nasciens turns
the Sword,

the Bed quakes.

[leaf 31]
The other side of
the Sword is
blood-red,

with coal-black
letters on it,

saying,

'Who praises me
most,

shall blame me
most in his need.'

^{1—1} Ne il n'est otroie a nul home qui ore soit, ne auenir soit,
 ke il en soit osteres. Anchois en doiuent estre ostes par main
 de feme, fille de roi et de roine. Et si i metera tel escange
 pour ches, ke ele en fera vnes autres de la chose qui sour li
 soit ke ele ara plus chiere, et si le metra en lieu de ches.—A.

and to hym to whom I scholle ben Most debonayre, To him with most Anger I wele Repeire : Which schal be-happe but Ony[s], Sekerly, ¹ As I the telle here now Openly : For with-Owten faille so moste it be At that tyme Onys ful Sikerle."	And to him I should be most gentle, I will be most cruel.
	388 But only once.'
Swiche wordis seide the letrure there that on þe swerd weren wreten In that manere. and the Skayberk he be-held Agein : than mervcilled he gretly In Certein, For that partye was non Othir I-liche, but to his Sihte As blak As Ony pich ; thanne Abasched he was ful Sore, that he ne wiste what to sein no More, For he ne Cowde demen of what kynle, Ne nether to purposen In his Mynde ; but As him thowhite there be Resoun, Aftir A maner of tre was the faciouu ; and Oþer whille him thowhite þat it was Of lether I-mad In that plas, but he ne Cowde devise In non degré Of what Maner Of Beste it Myhte be ; Another tyme him thouhte Of yrne it was, Owthir of sum Oþer Metal In that plas : Thus wolde he han declared it be him selve ; but ȝit Cowde he not putten the Ex In þe helve. ² Thus doth Nasciens with gret Entenciouu ; but Ay he is In ful gret Trebulaciouu,	392 The other side of the Scabbard is
	400 Nasciens can't think whether it'
	408 made of wood,
	412 iron, or metal:
	416 but he can't put the axe in the helve.

¹ Et che n'aurenra c'une fois.—A.

—² Easi estoit nasciens en tenchon pour le feurre vers soi
meisme ; Si ke il en affermoit a le fie vne chose, et a le fie
desdisoit, ke a nule chertaine parole ne sauoit asener a quoi il
se peust tenir.—A.

- thus nethir the swerd hondel, ne pomel,
 Ne Cowde he declaren Neuere A del ;
 Where-Offen the swerd I-forged was,
 And whens it Cam, & from what plas, 420
 Ne ho that the Swerd schold thedir bringe,
 he ne cowde not weten for non thinge ;
 Nether the strengthe of that schethe þere
 he ne Cowde declar'en it In non Manere, 424
 Ne not devisen of what kynd it was
 he ne Cowde for non Maner of Cas,
 Neþer of the grete Merveilles that ben comen ge
 In diuers Reawmes with-Owten varyenge ; 428
 And of the grete Breteyne Also,
 What Merveilles that sehal Comen hire to :
 Of Alle these things that to forn Rehersed be,
 this Storye ȝit declareth not Sekerle. 432
- but whanne that tyme Cometh therto,
 That declareng of þe swerd we scholen gon to ;
 Thanne schal that swerl be knownen ful wel,
 And the propre Name there Offen Everidel, 436
 And the lettres that vpon the schethe be,
 thanne scholen they ben knownen Openle.
 For whanne that Cometh bothe tyme & day,
 Al this schal ben declared sauns delay, 440
 the kynde of the Swerd, and schethe also,
 And Alle the vertwes that longen therto.
 thanne Openly I-schewed scholen they be,
 Lik as this holy Storie telleth Certeinle.¹ 444
- Now we leave the
 Sword and Scab-
 bard.
- Now belevest this Storye here
 Of the Swerd and the schethe, In this Manere ;
 and Speketh here of Anothir Entent
 that Oppon the Bed was verament : 448
 A spyndele was there schoten forth Ryht
 thorwh the bordis Of the bed, I the plyht ;

Nasciens can't
find out where

the Sword or
Sheath come from.

Nor are the
Marvels to happen
in Great Britain

told yet.

But when the
right time comes,

then shall every-
thing be known.

Now we leave the
 Sword and Scab-
 bard.

One Spindle
 shoots out of the
 Bed;

Now belevest this Storye here
 Of the Swerd and the schethe, In this Manere ;
 and Speketh here of Anothir Entent
 that Oppon the Bed was verament :

A spyndele was there schoten forth Ryht
 thorwh the bordis Of the bed, I the plyht ;

¹ End of a chapter in the English MS. The French runs on.

and Another Spyndele Ouerthwert was þere do,
that bothen to-Gederis metten they tho ;
and bothe Spindelis, As long they were
As lengthe & brede of þe bed Everywhere.

a second Spindle
runs across it ;

452

And to the hed Of the two spyndelis certein
Anoþer spyndele was Ioyned, I sey ȝow pleyn ;
Of these thre, ful Mochel there is to schewe,
Of manie diuers poyntes vppon A Rewe.

and a thir'd is
joind to the top
of the other two.

456

but now this Storye telleth here,
that the ferste spyndle was In Alle Manere,
was Also whit As ony snow snewenge ;
And the laste was as Red as blood bledenge ;
And the ouerth-wert that Aboven was,
lik to An Emerawde In that plas ;
As Grene As An Eneraunde it was there
To his Syhte In Al Manere :

460 The 1st Spindle
is white ;

the 3rd red ;

Of these thre Colowres Sekerlye
Weren these iij spindelis trewelye,
that with-owten Naturel peyntyng were,
but Offe here Owne kynde Alle there ;
For nether be Erthly man ne wommane
thedyr ne weren they now browht thanne.

464 the 2nd emerald-
green.

468

472 And for As mochel as to the peple it is dowtaunce,

And because folk
would think all
this nonsense
unless more were
said about it,

but declareng þere-onne be with-owten variaunce,

And but þere-offen they knewen more vndirstondeng,

Elles wolden they holden it for A gabbyng,

There-fore here turneth this Storye,

and of Another thing Maketh Memorye

that is ful swete forto here,

bothe forto lestene & ek to lere ;

And In tyme Comeng, this Storye

the thre spyndelis schal declar伦 Openlye,

And Of the Schipe Al the knowlechinge,

Alle this Scholen ȝe knownen In tyme Comenge.¹

476

480

this Story 'll tell
'em all about the
Ship, Spindles,
&c.

¹ Sir Thomas Maleor's account of Galahad's finding the Ship, and of the Mysteries and their history, is in Chapters 83—88,

CHAPTER XXIX.

The Episode of Adam and Eve in Paradise, the Tree of Life, the Death of Abel, and the building of a Ship for Solomon and his wife. How Eve, the first sinner, is tempted by the Devil to eat of the forbidden Tree, and pulls off a branch of it (p. 368), and gets Adam to eat an apple too (p. 368). How they know that they are naked, and are ashamed 'each of others members' (p. 369). God comes to them and pronounces their doom (p. 369), and turns them out of Paradise, Eve carrying the branch of the Forbidden Tree in her hand (p. 370). She thinks she will always keep the branch in sight, to remind her of her sin; but, as she has no hut to put it in, 'for at that tyme was no swich in makyng,' she plants it (p. 370), and by God's grace it takes root, and signifies much gladness (p. 370): for, as by woman Paradise was lost, so by woman (the blessed virgine Maree) it shall be restored to man (p. 371). How the branch grows into a great tree, which is wholly white, signifying Virginity (p. 371). Of the difference between maidenhood, purity of body, and virginity, purity of soul and body (p. 372). How Eve is a Virgin when she plants the branch of the Tree of Life, and till Adam lies with her at Christ's command (p. 372). She and Adam sit grieving under the Tree; and Eve says it is the cause of their grief, and may

pp. 293—304, vol. ii. of the 1816 reprint of the 1634 edition of
'The History of the renowned Prince Arthur, King of Britain.'

Chapter

LXXXIII. *How Sir Galahad rode with a Damsel, and came into a Ship whereas Sir Bors and Sir Percivale were in.*

LXXXIV. *How Sir Galahad entered into the Ship, and of a fair Bed that was therein, with other marvellous things [the Serpent and fish Ortenar], and of a Sword.*

LXXXV. *Of the Marrels of the Sword, and of the Scabbard [and of Nacien on the Isle of Turnance, &c.].*

LXXXVI. *How King Pelles was smitten through both the Thighs, because he drew the Sword, and of marvellous Histories [namely, the Three Spindles: Lee's planting the white tree, its change to green: Abel's death; Solomon and his wife].*

LXXXVII. *How Solomon took David's Sword by the Counsel of his Wife, and of other marvellous matters [making the Bed, Ship, and Girdles for the Sword].*

LXXXVIII. *Of the wonderful Tale of King Solomon and his Wife [and how Sir Percivale's sister put a new girdle of her own hair to the sword, and girded Sir Galahad with it; and how they came on the morrow to a castle that men called Carteloise, that was in the marshes of Scotland].*

be called the Tree of Death (p. 373). A voice tells them to comfort one another, as Life is much nearer them than Death. They do this, and call the tree The Tree of Life (p. 373), and plant branches of it (p. 374). One Friday, as they sit under it, a voice commands Adam to know his wife fleshly (p. 374). They are greatly ashamed. So Christ pities them (p. 374), and ordains that men shall restore the Tenth Legion of Angels that were cast into Hell, and sends Adam and Eve darkness, in which they copulate, and beget Abel the Just. The darkness disappears (p. 375), and, in consequence of the copulation, the white Tree of Life, and all other trees, turn from white to green (p. 376); and the Tree of Life, which before was barren, bears flowers and fruit (p. 376): signifying Abel's good life. How Abel gives tithes and his best things to God (p. 376), but Cain gives his worst (p. 377). And when they sacrifice, the sweet smoke of Abel's offering goes straight to heaven, but the stinking smoke of Cain's spreads over the fields; on which Cain resolves to kill Abel (p. 377). One day Abel goes after his sheep, and lies down and sleeps under the Tree of Life (p. 378). Cain follows him, thinking to kill him unpereevd, but Abel sees him and welcomes him. Cain runs at him with an 'op-courbed knyf,' smites him 'vndir the pappe' (p. 378), and,—'vntrewe brother,'—kills him (p. 379), on a Friday, under the tree under which he was begotten (p. 379). How Abel's death signifies Christ's, and Cain typifies Judas; 'for it is the condiscoun of a cursed man to haten a good man what that he can' (p. 379). How Christ condemns Cain 'be kyng Davy in the Sawter book' (p. 380). God asks Cain where Abel is. Cain covers the body up with leaves, and says 'with him have I not for to done'. God curses Cain and the earth (p. 380), but not the Tree of Life, which turns from green to red directly after Abel's death; and grows very large, but bears no flower or fruit (p. 381). How the tree is held in great reverence by Eve's descendants (p. 381); and how they come to it in times of trouble, and call it the Tree of Counsel and of Comfort (p. 382). How it and its saplings continue beautiful till, and after, the Deluge, and are calld 'Trees of Life' by all who see them (p. 382-3).¹

Thus be Aventure As gan be-falle,
that Eve the ferst womman of Alle,
that the ferst Synne Evere wrowhte,
whertherwh mankynde was browht to Nowhite 4

¹ The Additional MS 10,292, ff. 31, b. 3, heads this chapter, "Ensi que eue et adam sunt par devant l'arbre, et adam se preut par le geule."

be the Cownseyl Of the moste dedly Enemy,
wheeche was the devel, ful Sekerly,
that Envie hadde to Mankynde Anon
For he In paradis was So I-don.

8

The Devil resolv^s Thanne bethowhte him the devel In haste

how he myhte hem of paradis Owt Caste,
that dide he Al hys fowl konnenge,
Adam & Eve Owt of paradis to bringe,

12

to tempt Eve to
eat of the
Forbidden Tree.

And fondede to Eve there forto gon,
To Maken here to Eten of that tre Anon
which sche was forboden Ouer all¹ thing

16

Only of that tre the Neygheng,

Wheeche sche was forboden of hire Creatoure,
that tre forto Neyghen In non Oure.

to wheche tre the devel hire tempted faste,

He gets her to
pull off a branch,
to pluck an Apple,

tyl that Eve A branch kawhte Atte laste,
and there-Offen An Apelle Anon sche took,
and there-Onne sche gan ful faste to look;

20

thannte there Offen sche bot anon,

and faste to hire spowse ward sche gan to gon,

24

give it to Adam,

and Conceilled him there-Offen to Ete,

& that for non thing he scholde it lete.

and he eats of
it too.

So Adam Ete that Appel Anon,

To his grete peyne, and Owre distrocciuon.

28

Whanne Eve had him taken this appel, I vndirstond,

ȝit lefte² the braunch Stille In hire hond;

but it was Aȝens hire knowenge

that the braunch In hire hond was Abydinge.

32

When they've
eaten,
they become
mortal,

thannte whanne they hadde Eten of this tre—

Wheeche dedly froyt wel clepid May be,

For there thorwgh dedlich becam he tho,

and alle that Euere Astir from him gommen go;—

36

¹ MS Ouerfū

² Si auant vne chose ke li rainsiaus remest en la main sa feme. Si com il auient asses souuent ke on tient aucune chose en sa main, et si n'i quide on riens tenir.—A.

thannew knew they wel that Naked they were ;
to-forn hem thowhte Spiritwel In Alle Manere,
For they weren formed to Everelasting lif ;
but that fowle Synne browhte vs Alle In Strif.

and know that
they are naked.

40

And whanne hem Self they gonue beholde,
Aschamed they weren ful Many folde ;
For Al Naked knewen they þat they were,
And Aschamed Ech Of Oþer Membres was there ;
& with here hondis they kouerid hem tho ;
So dyde there Eve thanne Also,
And the braunch Euere stille In hire hond,
but that Cowde sche not tho vndirstond.

44 They cover their
privy members
with their hands.

48

Thanne he whiche Alle thowhtes doth knowe,
To hem Cam there In A throwe,
and knew here Synneng Everydel,
Wheche was to hem A sory Mel.
There ferst Adam he gan to Calle,
that him thowhte most Resoun of Alle¹
that Ferst Chalanged that he were,
thannew the womman In Ony Manere ;
For the womman is of so feble Complexiou
that of Mannes Rib was mad, As Axeth Resoun,
and that Obeischawnt scholle be to Man ;
Wherfore Crist ferst elepid Adam than.

Then God

52

calls Adam,

56

And whanne god hadde Reproved him of his synne,
thannew to him he seide, & nolde not blynne,
“thy bred In Swetyng shalt thou Ete ;
thy liffode with travaille shalt thou gete ;
And for thi wif In feleschepe with the was tho,
With the, compenie to be, schal she go ;”
and Seide to hire, “ that In Sorwe & gret drede
hire lif in Erthe Scholde sche lede,
And In gret peyne to beren hire pariture ;²

reproves him,
and says he shall
get his living by
work and sweat.

68 Christ tells Eve
she shall bear
children with
great pain.

¹ Et il estoit bien raisons ke il en fust plus oceoisouneus que la feme.—A.

² et en doulour enfanteras ta porteure.—A.

Adam and Eve
are driven out
of Paradise,

Of this Eve thow schalt ben Seure."

than ne Owt of paradys weren they bothe Caste,
And be An Aungel owt dreven Atte laste, 72

Wheeche is elepid 'paradys of delyt,'
there-offen weren they sone bothe qwyd;
And Evere, As þat I vndirstond,
held stille Eve þe braunch In hire hond,
and ne left it neuere for non thing;
And ȝit was it not be hire wetyng.

than ne Atte laste sche gan beholde
Vppon this Braunch ful Manifolde, 80

Eve holding the
branch of the
Tree of Life,
which is as green
as when it was
first pulid off.

and Evere lich Grene it was,
As ferst sche it polde Owt of þe plas.
Anon wiste sche thanne certeinly
that they hadden Synned tho dedly,
and that it was cawse of here disheritaunce;
Wherfore that braunch kept sche In remembraunce,
and that she wolde it putten In swich A plase
Often tymes to sen it, In hire fase,
there-offen forto haven ful Remembryng
that sche was Cause of here disherytyng. 84

than ne bethowhte sche hire on this Manere,
that nothing had sche to putten it In there,
Nethir huchehe ne non Oþer thing,
For that tyme was non swich In Makyng;

Eve then plants
this branch;

So thanne this braunch took sche Anon Ryhte,
And there In the Erthe Anon sche it pylte. 96
than ne seide sche 'þat often scholde sche it sen,
For In hire face Ay scholde it ben.'

and it takes root
and grows.

And whanne this Braunch In the Erthe don was,
Anon it wax, & Roted be goddis gras. 100
This brawnch that Eve the ferste Synnere
Owt of paradys browlt with here there,
Signesied ful Mochel gladnesse
In tyme Comeng, And Ek lyhtnesse.
And ȝit al this tyme was Eve

- A Clene Maide, As this storie doth preve ;
 And thanne sche seide “dismale ȝow nouht ;
 for they out of Oure Eritage we ben browlt,
 ȝit for Evere han we it not lost,
 but therto Aȝen Restoren we most.”
- And ȝif ȝe welen E[n]qweren of this storie
 What the Cause was, & the Skele ‘whye
 that Man the Braunche Owt of paradis not bar,
 As wel as the womman dide tho thar,
 Sethen that man is Of heighere degré
 than is the Woman ful Sekerle ;’
- To this answerith this Storye,
 and seith ‘that to þe Man It¹ belongeth not trewlye,
 but Al only to the womman
 that Owt of paradis brouht it than :
 It signefieth that þe womman Owt it browlite,
 that be womman the world was brouht to nowhte ;
 and be A womman Restored schal it be ;
 wheche signefiet be þe blessed virgine Maree.’²
- Lo Now torneth the Storye here ful pleyn
 to groweng of this braunch Anon here ageyn ;
 and how it Molteplied So hugely
 that a gret tre it wax trewly,
 and gan to brawnchen & schadwen ful fere ;
 and this was with-Inne riht fewe ȝere.
 bothe braunches, leves, and bark, as I telle ȝow,
 Was Also whit As ony snow ;
 Whiche that signefyeth virginite,
 that this vertu hath ful Sekerle,
 a mannes body it kepeth Clene,
 and the sowle whit al be-dene.
- For In as moche as that þe tre whit was,
 It signefieth virginite in that plas ;

Eve is a virgin
all this time.

108

112

116

120 Her bringing the
branch out of
Paradise,

means that the
world shall be
restored by
a woman,

124 the Virgin Mary.

[leaf 32]

128 The branch grows
a great tree,

with white bark,
leaves, &c.,

132

136

signifying
Virginity.

¹ ke li porters de che raim n'apartenoit de noient a
home.—A.

² End of a chapter in the English MS. The French
runs on.

Eve was a virgin when she planted the Tree of Life.	For virgine sche was whanne sche it sette; thus Recordeth the Storye with-Owten lette; for ȝit At that tyme elene virgine sche was from Alle thowhtes of lecherie In that plas. but Maydenhod and virginite	140
Maidenhood differs from	Ne ben not bothe In on degré; but gret defferense betwene hem Is, as ȝe scholen heren with-Owten Mis. For Maydenhod In non degré	144
Virginity	Nis not lik to virginite; and I sehal ȝow telle the Resoun why; For Maydenhod is In this maner trewly, that felte neuere man fleschly, neþer In weye of lecherie lay hire by. ¹ but virginite is An heighere thing,	148
in being bodily purity, or freedom from copulation, whereas Virginity belongs to both sexes, those who've never thought of lechery.	And More vertwos to thin vndirstondyng: For bothe Man & Womman that virgines be, Ne thowhte neuere Amys In non degré of Bodily lust to ony luxure: this is virginite bothe good & pure. and thus was Eve In Clene virginite	152
Christ bids Adam 'know' his wife.	Whanne Owt Of paradis Cast was sche; and ȝit the same Our sche plaunted this braunch, Virginite with-Inne here was ful staunch. but Aftir Crist Comanded to Adam Anon that 'to his wif there scholde he gon, and here to knownen there fleschly, As Man And Womman Scholde trewely'; thanne loste sche Anon virginite thorw desireng of lust, sekerle.	160
He does so, and they mourn under	and whanne Adam & Eve thus hadden I-do, and fleschly to-Gederis knewen they tho, thenne Maden they bothe ful Moehel Mornenge	164

¹ Puchelages est vne virtus ki tout chil et toutes cheles ont en aus, qui onques n'orent compaignie ne atouchement de carnelle luxure.—A.

Vndir this tre, bothe lementacion & wepinge. 172 the Tree of Life.

and whanne that Adam In his herte gan devise
his Exyleng Owt of paradise,

Ful hevy Chere Ech other gan to Make,
And Eche was Sory for Otheris Sake.

thanне Seide Eve to Adam tho,

"Sire, ne merveille þe not so gretly so;

For non wondir it nys In non Manere

thowh Owre trespass [we] Remembren here; 180

For ther may non Abiden vndir this tre—

thowh glad & Joyful that he be,—

but ȝif In Moroneng he parte Away ;—

Sire, it were wondir, I ȝow Say ;—

For the tre of deth this May wel be,

as Myn herte Remembreth now me,

whiche tre that we resten vndir,

Vs Maketh so hevy, it nis non wondire."

Adam and Eve
grieve under the
Tree.

180

184

She says it may
be callid the Tree
of Death.

188

Anon As sche hadde this word I-spoke,

Abowtes hem faste they gonue to loke ;

A vois than herden they with here Ere,

That In this Manere to hem Seide there;

"Sey, þe Caytives, why demen þe so

Ech Otheris deth, as þe now do?

Ne deme þe no more in swich degré

Of disperaunce, I warne ȝow Certeinle;

but Comforde ȝow In All wise

Ech oþer, As þe best Connен devise ;

For the lif Is to ȝow moche Nerre Iustly
thanне Ony deth Certeinly."

Thus Spak the vois to hem riht tho ;

thanне mochel Comforde they token hem to.

A voice bids them

192

comfort one
another,

for Life is much
nearer them than
Death.

196

thanне Aftirward Clepid they that tre
'the tre of lyf,' ful Sikerle ;

They call the
tree 'The Tree
of Life.'

For the goode Comforde þat þere-ondir hadden they there,

'the tre of lif' they clepid it Every where.

and for the Ioye they hadden of this tre,

204

They plant
branches of the
Tree of Life,
which take root.

Many brawnches they plauntid þere-offen Sekerlye ;
and As sone As it was Set In the grownde, 209
bothe it took & Roted with-Inne A stownde ;
and In Alle degré it kepte the Colowr,
As it was the wyl Of Oure Savyowr. 212

than¹ often tymes it be-happed So,
that vndir theke tre gonneñ they go,
hem forto Resten ful often Sithe,
whiche Mad hem bothe glad & blythe. 216

Adam and Eve,

So that it happid vppon a day,
that Adam with Eve with-Owten delay
Seten to-gederis bothe tweyne,—
thus þis holy Storie Reporteth Certeine, 220
that vppon A fryday it happede so
that vndir theke tre bothe gonneñ they go,—
and longe there gonne hem Reste
til A vois there Cam þat Sowned be Este, 224
Whiche vois Seide to hem verrailly,
'that Adam his wif Scholde knowen fleschly.'

and a voice bids
Adam know
his wife.

They're both
ashamed to do
it there.

thananne So Achamed bothe they were,
Swich Manere of thing forto don there, 228
that Nethir of hem On Othir dorst loke
that dede to don, so seith this boke ;
For as sore Aschamed þe Man was there
As the womman In Alle Manere, 232
For they Nesten thanne In non degré
how here Lordis Comaulement sekapan scholden hee ;
and for be encheson of þe ferst trespass,
they dradden hem of here lordis Gras ; 236
and so Rewfully Ech on Oþer loked than
For gret schame, bothe man & womman.

So Jeses pities
'em,

thananne beheld Iesus, Owre worthy lord,
here Schainefullest² & drede be here Owun Aeord, 240
that God In hem Anon hadde gret pite
For here Schamfastnesse In that degré ;

¹ MS that

² For 'Schamfastnesse,' see l. 242.

And, for his wille distorbeled ne schold not be,

For hem he disposede ful worthwhile,

that be hem two the lygne of Man

the tenth Order of Awngelis Restore scholde than,

that Owt of hevene weren Cast Adown

for pride Into helle, that lowe doniown.

244 and arranges
that they shall
restore the 10th
Legion of Angels.

248

And therfore Aȝens here schame Comfort he¹ sent

to hem bothe there Anon presente ;

and, Al here Schame-fastnesse forto hyde,

In Maner of A Nyht God sent hem that tyde,

that So Mirk it was with hem there

that non mylte Other sen In non Manere.

He also sends
darkness to hide
their shame.

252

thanne Abasched weren they wondir Sore

how þat so soleinly that dirknesse Cam thore.

256

thus sone the ton the tother gan to Callen tho,

and to-Gyderis they felten thanne bothe two

there with-Owten sighte Of Ony day,

thus to-gederis knewen they with-owten delay.

For it behoveth that Alle thing be do

Aftir goddis wille ; he wele þat it be So ;

and that tyme Ech Other fleshly gan to knowe,

Only goddys Comandement forto Avowe ;

264

So that there, thorwh here Comownenge,

Seed forth browhte to here Synnes Aleggynge.

For there thoruhe hem bothe was conceyved than

and beget Abel

Whiche that me Clepid Abel, that Rihtwis man, 268

and the ferste man that to his god dide worthy Servise,

him to worschepen & plesen In Alle wyse.

In this Manere was Abel vnder the tre of lyf

under the Tree
of Life.

be-geten of Adam, Conceyved of his wif ;

272

Wheche was don vpon a fryday,

As this Storye thus doth here Say.

thanne there behelden they bothe Anon

that thus sone this dirknesse was gon ;

thanne knewen they wel ful verraylly,

276 The darkness
then goes.

¹ MS be

- that God it dyde ful speyaly
Fortho hyden here Schame-fastnesse,
Where-thorwgh they weren bothe In distresse. 280
- After the copulation,*
- the Tree of Life*
- and all its scions*
- turn from white to green,*
- and bear flowers and fruit,*
- signifying that*
- Abel was chaste,*
- and religious.*
- Abel grows,*
- and worships God with his best.*
- that Anon A gret Merveille to hem þere was,
that God there schewede In that plas ;
For As grene be-Cam þe tre In that stede
As Evere dyde Gras In ony Mede ; 284
- And so diden Alle that Out of þat tre gonre gon,
Aftyr that Adam and Eve so hadden I-don ;
bothen bark, bowh, Ek lef, and tre,
From whit to Grene I-torned they be. 288
- thanane Anon Aftyr Evene Ryht There
This tre flowres & froyt began to bere ;
and whiles þat Tre & braunches weren white Echon,
thanane nethir flowres ne froyt ne bar it non ; 292
- but Aftir that it was woxen Grene,
It bar bothe flowres & froyt Alle be-dene.
For the whitnessse of theke tre
Only betokeneth virginite ; 296
- but whanne Virginite was Agon,
thanane be-Cam þis tre Grene Anon ;
Wheehe that signeslieth þe seed of Manne
that vnder thike tre was Conserved thanane, 300
- that Chast and trewe was to his Creatour,
and In Alle tymes dyde him honour ;
and the froyt of that tre doth Signesie
that Evere he was Religious Sothfastlye. 304
- Thus Contenued ful longe this Tre there,
So that Evere was grene, & In on Manere,
tyl that Abel was woxen wel of Age,
and to his god did moche Servage ; 308
- And Euere deboneure to his Creatour he was,
ȝeldenge him that his was In Every plas,
As wel of tithes, As of Offrengie ;
- thus to his god dide he worschepinge ; 312
- and of the best thing that his were,

he offrede to God In ech Manere.

but Cayn his brothir ne dide not so ;

Cain offers

For Evere of his werste took he tho,

316

and to God there-Offen made his Offring,

his worst things
to God.

Swich as that to Cayn was fowlest thing.

Lo, and God to hym sente As gret plente

As to his brother Abel ; thus þe storie scheweth me.

So whanne they comen bothe In-to the plase 321

that for Sacrefyenge be God Ordeyned was ;

and for to maken there here offrenge,

bothe Cayn & Abel weren thedyr Comenge,

324

lyk as it was be Goddis Comandement

The dir Comen they bothe verament.

and whanne Abel his Sacrefyse gan to do,

Abel's sacrifice
goes up to
heaven,

Streyht vp-ward to hevene thanne gan it go ;

328

but Caynes Offreng In that Stede,

but the stinking
smoke of Cain's
spreads over the
mead.

the fwme spred Abowtes al the Mede,

Which was bothe blak, fowl, & stynkkenge ;

thus was the Maner of Caynes Offreng.

332

and thike that of abelis offring was,

was Cler & swete smellyng In that plas.

and whanne Cayin beheld this Manere,

that abelis Offreng Resceived was so there

336

passinge his In alle degré,

thereto gret Envye Anon had he,

Cain is angry,

and gret wraththe Aȝens his brothir took,

that God Abelis Resceyvede, and his forsook.

340

thannte Cayin bethouhte him sone Anon

that God receivs
Abel's sacrifice
and refuses his.

In what wyse Abel he myht vengen him on :

thannte to him Self he seide tho,

'that Sekerly his brothir wolde he slo,

344

So best on Abel avenged Myhte he be ;'

He resolvys to
slay Abel.

thus thowhte Cayin In his Memore.

Thus bar longe Cayin this fowl Envye

to his brothir abel Gyltleslye ;

348

ȝit perceyved abel neuere Chere ne Contenaunce

that Cayin him thouhte Ony Grevaunce.

So longe Cayin helede this haterede

In his herte, that ilke fowle stede,

352

tyl that it happed vppon a day

that Abel gan to walken, as I ȝow say;

For Owt of his fadris Sylte tho

Gan this abel thanne forto go,

356

tyl that he Cam to the tre of lif,

For there wenten his schepe with-owten strif.

the day gan wexen hot ful faste,

and of the sonne strong hete In haste,

360

So that strong [hete] not suffren myhte he,

but wente to schadwen him vndir that tre;

So that gret lust Cam him þere vppon

that Nedis moste he Slepen anon,

364

and so vndir this tre he gan him leye—

as now that me ȝe heren Seye,—

and to slomberen he gan there Anon.

thanne Gan Cayin forth to gon,

368

that longe hadde thowht þis felonye :

there abel his broþer he gan aspye.

thanne beheld Cayin þat selve day

Where abel his broþer vndir þe tre lay,

372

and faste hin hyede forto sle,

& wende Aparceyved it schold not han be,

but Abel ful wel sawh him comen tho,

& vp him dressed, and Aȝens him gan go,—

376

For he him lovede wondirly wel

as it was þere sene Everidel ;—

and seide, “ welcome, my brother dere,

I am ful glad we ben In fere : ”

380

and Evene In this manere of gretyng

spak Abel to Cayin At here Metyng.

Anon this Cayin there to him Ran,

and A op-Courbed knyf he drowh out than,

384

and vndir the pappe smot him Anon

One day,
Abel

goes to the Tree
of Life, to his
sheep,

lies down
under it,

and sleeps.

Cain sees Abel,
and goes to kill
him.

Abel welcomes
him, but

Cain stabs him
with an upcurvd
knife.

Also fer as the knyf wolde gon.

and thus abel Anon ded was there

Of his vntrewe brotheris hond In þis manere.

Thus Abel is
slain by Cain

388

lo, In the same stede that he Conceyved was

Of his Modir, In that plas

Suffredre he his deth with vnriht,

As was be the Suffraunce of god Almyht.

392

And Evene lik In the same Manere

as on the Fryday he was begeten there,

Lik So vpon a fryday be Cayin was he ded,

as this holy storye Recordith In this sted.

and on the like
day, Friday.

396

Lo, whanne þat abel suffredre deth be trasown,

In Al thys World ne weren but thre men In-virown !

[leaf 33]

behold how that the deth of Rihtwas Abel

Abel's death
typifies Christ's;
and Cain typifies
Judas.

400

Is likned to Cristes deth Everydel !

Be Cayin signefyd was Iwdas,

the falsest Tretour that Evere was.

For lik As Cayin his brothir gan to heylle,

So dide Iudas to Crist Sawn faille ;

404

So that these tweyne dethes Acorden wel

As be fals tresown Everydel ;

and As Abel vpon A fryday was slayn,

So be tresown was Iesus In Certayn.

Both Abel and
Christ were slain
on a Friday.

408

So that Iudas In alle Manere

To Cayin Is likned Everywhere ;

For Iudas hadde non Maner Enchesown

412

To don his lord to þat distroctiown,

For to him mylte he han non haterede

For Owht that Jesus dyde In Ony dede ;

and for he say neuere In him but goodnesse,

ther-fore was he ful Of Irfulnesse ;

416

For it is þe Condisciown Of A cursed Man

To haten A good Man, what that he Can.

A cursed man 'll
always hate a
good one.

and Of the tresown þat Cayin to his brothir hath do,

Spekith Jesus Crist, and of Many Mo,

420

Le kyng davy In the Sawter book—

Cain's treachery
is spoken of in
David's Psalms.

- ho that there-after wile there-Inne look ;—
That A dredful word now speketh there
that thus Seith, and In this Manere, 424
'thow purposist, & seist fals felonye
to thy brothir, & seist al trechorye ;
and to thin Owne Modris sone
swich tretories thou dost As is thy wone ; 428
Wherfore I schal the Chastise,
and the pvenschen In hard wise.'
and thus In the Sawter schole ȝe it fynde
of danid his enditenge, kyng good & kynde. 432
- thanне oure lord, Cayin gan to Calle
Aftir this dede thus was befallе,
and seide, " Kayin, where is thy brother Abel,
that to the trespassed neuere A del ?" 436
- Whanne that kayin vndirstood Al this,
that he hadde So fowle don Amys,
and that so gret tresoun he hadde I-wrowht,
Anon it tornede than In his thowht, 440
and kouered Abel with the leves of þe tre
That Aspyd ne schold not than be,
thanне Axede him Owre lord Ageyn,
" Cayin, where is thy brothir, sey me pleyn." 444
- thanне Kayin Answerid Aȝen Anone,
" With him have I not for to done ;
For I ne haue hym not In kepinge,
Nefer of him I ne Can tellen non tydynge." 448
- thanне Answerid Oure lord to hym ful sone,
" that fowle dede that thou hast done,
and slain thyn Brothir So falslye,
Aforn Me veniaunce his blood doth Crye. 452
- therfore Aeursed schalt thou be
thorwh-Owt Alle the Erthe ful sikerle,
and the Erthe, A-corsed I wel it be do,
that thy brotheris blood hath Resceyved so." 456
- thus Crist the Erthe Cursed there ;

God asks Cain
where Abel is.

Cain covers the
corpse with
leaves,

and says,
'I don't know.'

God curses Cain,

and the earth,
for his sake.

but not the tre In non Manere
Where-vndir that Abel was ded,
he it not Cursede In non sted.

460

After Abel's
death,

but A wondir Merveille of that tre
Wondirly befel, hos myhte it se :
For Anon As Abel therē-vndir was Slayn,
his Grene Colour it torned Anon Certayn,
And becam As Red as ony blood,
that same tre, there as it stood,

464 the Tree of Life
turns from green
to red,

In remembranse Of hym that ded was there,
holy Abel In swich A Manere.

468

and its scions too,

and alle his plawntes that Abowtes him were,
deyden Anon In Schort Manere ;

472

but that tre Grew so Merveillously,
that the fayrest tre it be-Cam trewly
that Evere man Mylte beholde with Eye ;

So ful of Bewte this tre was Sekerlye,
Ne Neuere chonged ne peyred nowht there
Sethen Abel was þer-vndir ded, In non Manere,
Saufe that flowr ne froyt ne bar it neuere non
Sethen there-vndir that fowle dede was don.

476

but it never more
bears flower or
fruit,

but tho that of him weren I-set to-form,
bothe flowres and froit of hem ben born ;
and so these Trees gonnē to Multiplye,
and the world Encresid ful plentevouslye,
So alle that of Adam & Eve Comen tho,
To that tre ful Moche Renurerence they do ;
and Eche of hem Other doth telle

480 tho' its scions do.

In what Manere that it befelle,
'That how here ferste Modir it plaw[n]ted there,
and how thedir it cam, & In what Manere ;
and they Scholden Restoren agayn
here ferste Eritage In Certeyn,
Where-Owt here ferste Modir was Cast,
but Aȝen we scholen it haven Atte laste.'

488

484 Adam and Eve's
descendants
reverence the
Tree much.

and whanne they weren In Ony disseise,

492

- That Ony thing here hertes dide Misplese,
and Anon to þat blessed tre they wente,
here Conecil to taken veramente ; 496
whanne that to theke tre they Comen Anon,
Comforted they weren thanne Everichon ;
and Sethen they Clepeden it 'þe tre of Consaile
And the Tre of Comfort' with-Owten faile. 500
- This tre Grew & wex ful faste,
and alle that Euere of him Comen Atte laste,
bothe that weren of þe Grene tre,
and Also of the white Certeinle, 504
So that the peple Sore Merveilleden tho
how that they Endured & woxen so ;
and Evere kepten they that Same Bewte
Tyl that God sente the flood of Noe,
Where thorwgh Alle wikkyd peple than
Weren distroied, As I tellen ȝow kan,
So that on lyve lefte non sikerle
but Noe & his wif & here Compene. 512
- For it was Goddis wille tho
that the world distroyed scholde be so,
Sauf only hem that god trewe fond
Aforn Alle Othere, I vndirstond ; 516
and be hem the world Restored Schold be,
that to-forn tyme was lost In swiche degré.
 but wete ȝe wel for Certeyn,
thowh tho trees to here kynde comen Ageyn, 520
ȝit boren they neuere Aftyr so kendlly
As to fore tymes they dyden vtterly,
that they ne losten Clene þe Savoure
Of here ferst froit, & the Odowre,
thorwgh the water that so bitter was, 524
that ouerkeuered the world In Every plas ;
Sauf Only thike Selve tre of lyf
and þe branches þat þere-of comen, whiche sette
Adams wif, 528
- They call it 'The
Tree of Counsel
and of Comfort.'
- Its scions keep
their beauty till
Noah's flood;
- after which they
lose their savour
and smell,
thro' the bitter
water that coverd
the world.
- But the Tree
of Life,
and its branches
planted by Eve,

of Bewte, froit, ne of Colour,
 ne weren not Chonged In non Oure ;
 For witnesseth they that hem Sye—
 these trees ful openly to here Eye,— 532
 For trees of lif I-cleped they were
 of hem that hem Sien In all Manere ;¹
 For of deth dredden they In non degré
 whiles there-offen they hadden In here compene. 536

never change their
 fruit or colour.

CHAPTER XXX.

The Episode of [the Fall, Abel's death, and] Solomon's building the Ship, continued. How the Tree of Life continues till the time of Solomon, who is wonderfully wise (p. 384), but is deeivd by a woman, and, when much troubl'd by her, speaks his Book of Parables (p. 385), and says that not one good woman can be found in the world (p. 386). One night he declaims against women (p. 386), and a voice reproaches him, and says that a woman of his race shall bring men to greater joy than Eve lost (p. 386-7). Solomon thinks that he was a fool to blame women so, and searches the Scriptures till he knows of the Virgin Mary and her Son (p. 387). A voice tells him that this Son shall come of his line, and be a knight passing all others (p. 388). He is greatly rejoict, though the Son is not to come for 2,000 years (p. 389). His wife asks him to tell her what he has been thinking of (p. 389). He tells her; and on the third night she says she can certify him of the Coming Knight of his line (p. 390). She bids him send for all the carpenters in his realm, and order them to make a Ship that will last for 4,000 years, which she will fit up (p. 390). Solomon sends for the carpenters, and orders them to make the Ship (p. 391). They say they will do their best, and then they set to work and finish it in half a year (p. 391). Solomon's Queen then tells him that he ought to provide a precious piece of armour for his descendant, namely, King David's Sword (p. 392), to which he is to make a point of precious stones, and then a pomel and a sheath; and she will add the hangings (p. 393). Solomon does as his wife tells him, and makes the point, handle, and sheath (p. 394). He then looks at them, and wishes that no one but the man the sword was made for may draw it

¹ par quoi chil qui che uirent, disent, ‘que uoirement estoit chil arbres de uie et non de mort.’—A.

without repenting for his deed. A voice promises him that it shall be so (p. 395). He writes letters on the scabbard, and makes fine hangings for it; but his wife will not have them, and puts foul and weak hangings instead (p. 395), which she says a fair maiden (like her who will undo Eve's work) will change into glorious ones (p. 396). A Bed is made in the ship, and the Sword put at its foot, and David's crown at its head (p. 396). Solomon's wife takes carpenters to the Tree of Life and its seedlings, and orders them to cut off three sprigs, red, white, and green (p. 397). Blood springs out of the Tree of Life, and the workmen leave their work, but the Queen makes them finish it. She puts the Branches on the Bed (p. 398), and tells Solomon that no one shall see the Bed unless he thinks of Abel's death (p. 399). Solomon writes a letter to the Knight of his line who is to draw the Sword, warning him against the wiles of women. This he puts into the Ship (p. 399). Then he writes an account of the building of the Ship, of the Bed, Spindles, &c., and puts it at the bed's head, under the crown; and then launches the Ship (p. 400). His wife tells him to have his pavilions set up on the sea-shore, that he and she may stay there and see what becomes of the Ship (p. 401). This is done, and one night in a dream Solomon sees a man and angels sprinkle the Ship with water, and say that it is a type of God's "New House" (p. 402). The man has a warning written to faithless people not to enter the Ship (p. 402). Solomon wakes and seeks the man and angels, but cannot speak or go to them (p. 402). A voice tells him that his desire is fulfilled, and the last of his line shall enter the Ship and get the Sword (p. 403). The men and angels vanish: Solomon is going on board the Ship, but the voice warns him, that if he does, he shall perish (p. 403). He draws back, and looks at the writing on the Ship, charging no man to enter it who has not faith and full belief (p. 403-4). Then he orders his men to put the Ship out to sea, and it is soon carried out of their sight (p. 404).

Thus longe durede this ilke tre,

Of Colour, of Savour, and of Bewte,

To Solomon Tyl that Salomon Regnede than

Aftir king david his fadir, þat holy Man.

4

Christ sends more To wheche Salomon Only Crist Sente

Manie passing konnenges aftir hese Entente;

wit than man can understand. he sente him more wit & disressiown In his lyve

Thanne ony wit of Erthly man cowde discribe;

For of Alle Scienses he was konnenge,

Where-offen the peple hadd merveillynge.

8

For he was konnenge In precious stones,
and knew al here vertwes for the nones ;
and the strengthe of herbes he knew also,
And what ther-with he myhte wel do.

12

he knew the Cors of the firmament,
And of alle the sterres þere-onne, verament,
So that there nas neuere non Erthly man
That non discessiovn to him ne kan ;
ȝit Neuertheles, be bewte of a womman
Ouertaken and disceyved was he than,
So that he wrowhte Aȝens Goddis wille,
that of Sum things he dide ful Ille.

16 Solomon knows
the course of the
firmament,

This womman that with Salomon was,
be-thowhte hire in Many diuers Cas
hym to disceyve, and bezondis him go,
with Alle the deceites sche Cowde do.
Where-offen ful lytel wondir it is ;
For there nys non Man that lyveth I-wys
that offen Owhten forto Merveille,
aȝens A wommans wile with-Owten faille ;
For there sche putteth hire Engyn & hire Entent,
that wit of non liveng Man verament
Schal hire withstonde of hire Concettyng :
tak kepe of þe ferst womman that Evere was lyveng.

20 bnt is yet deceivd
by a woman.

24

Whanne Salomon Sawh that in non degré
To withstanden hire Engyn It nolde not be—
Where-offen he gan to Merveillen Anon,
and wax Right wroth, and forth gan gon—
thanне Anon his book he spak
that to him was with-Owten lak,

28 And no wonder,
for there's no man
living can stand
against a woman's
wife.

32

Wheeche that 'parables' he Calde the Name,
To him A book of ful gret fame :
" With this Book I have Sirevit þe world Abowte,
that there is non Erthly Man with-Owten dowte
that to serchen Abowtes the woerlde In-virown,
Onnethes there-Inne to fynde, be good Resoun,

36 When Solomon
sees he's beaten,

40

he speaks his
Book of Parables,

44

says he's searcht
the world,

- and not found
one good woman. On good womman to his Supposing." 52
 And thus Seide he for A wondir thing,
 For he ne Cowde In non Manere
 From wyles of his wif to kepen him there ;
 So that he Merveilleld In Alle degré
 That so Manie wyles In A womman scholde be,
 so that he gan dispisen hem ful faste,
 and of hem [seide] mochel Evel Atte laste,
 And of Speritwel thinges neuere they Come,
 but Of Enmyte Al & some. 56
- Solomon, one
night, scolds
himself for As vpon A nyht In his bed he lay,
 thys to him self he gan to say,—
 Ful thowhtful he was & ful Mornenge,
 that thus to him self he made pleynenge,— 60
 “thow man Caytyf, ful of disseise,
 why nisse ther non thing that the May plesē ?
 Why Merveillest thow so Moche of wommans wile,
 that the hass distorblē with-Inne A while,
 and In Sorwe and Errour hath put the? 64
 Tak An Ensample, and here now se ;
 For Oure ferste Moder lefte neuere hire Engyn,
 For owlt that Adam cowde devyne, 68
 Tyl that owt of Paradis sche was cast,
 Thike delitable place thanne atte last,
 bothe Into Sorwe and In-to distresse,
 From Ioye, Mirthe, and gladsomnesse ;
 So that alle whiche of hire Owt gommen gon,
 In peyne And Sorwe they leven Echon,
 and here bred they Eten with swot & peyn,
 And In Caytyvete they lyven certeine.” 72
- Eve never left off
scheming till
she'd got Adam
and herself out
of Paradise. And whanne longe In this thowht salamon lay,
 A voys to him spak that he herde verray ;
 “Why hast thou thus womMan dispisēd here
 In Manie wises & In riht fowl Manere? 76
 for thoulē be womman Cam ferst to Man disseise,
 Of here Another Schal come, this world to plesē,
- A voice rebukes
him, and says

- and bothe Ioye & mirthe bringen mochel more
than Euere Mankynde was grevid before ;
and thus be woman Amendid schal be,
that to foren tymes to womman was put to velone ;
and this womman schal Comen Of thy kynde."
- 84 that a woman of his line shall bring men more joy than Eve ever lost.
- Anon thanne Salomon Cast In his Mynde,
that A fool & vnwis that he was,
wommen to blamen In Ony plas.
thanne anon he bethowhte him of Sotylte,
and Sowhte the scriptures In Eche degré,
And Also Alle the devyn Secres
that he Cowde fynde In Ony degré ;
and Atte laste so longe he Sowhte
Til to his wit that it was browhte,
So that he fond and knew Riht wel
the Comeng of the virgine Eueridel,
and that the Sone of god Almyght
Into þat blessed vessel scholde Alyht.
- 88 Solomon thinks he was a fool to blame women so;
92
96 and then he finds out the coming of the Virgin,
100 and Christ's birth from her.
- And thus that Scripture put him In Mende
Of that blessid virgine so good & kende,
that the froit þat of hire Owt scholde gon,
So gret blessednesse with him scholde comen anon, **104**
and Mani More double of swetnesse
thanne be oure ferst Modir cam bitternesse ;
Wherfore the ton, 'Modyr,' Cleped scholde be,
and the tothir Clepid scholde be the 'See.'
thanne stodyed Salomon from day to day,
Of this blessed Maiden to knownen more verray,
ȝif that A Modir that Maide scholde be,
and Comen of his lyne, thus merveilled he.
- 108 He studies this,
112 and is glad that the Virgin is to come from his line.
- þere,

¹ ? A mistaken translation of the Hebrew word for Mary, makes it "Star of the Sea." It either means "bitter," like Marah, or "The rebel" or "rebellion," like Miriam.—B. Davies.

- And thus longe he thowhte on this thing,
tyl Atte laste on A Nyht, In his Metyng, 116
To him from An hy Cam the devyne Answer
Into his Chambre, In bedle as he lay there ;
“ Salamon, On thing I telle now the,
that allynges of thy schal sche not be, 120
Ne not fully the Ende of þe lignage,
but the Ende of Anothir knyghtes of herere parage,
that schal passen of bownte & of lif
Alle Othere Knyghtes, with-owten strif, 124
that Evere to-forn him ȝit were,
Oþer after hym scholen comen, oþer gruires¹ bere.
So mochel schal he hem passen In alle degré
Asse the sone the Mone doth, Sikerle ; 128
For whanne the Mone schineth most briht,
ȝit passith it, the Sonne, be Many fold lyht ;
lik so this knyght al othere schal pase ;
and as dide Ioswe In Ony place, 132
that past alle other In Chevalrye,
So schal þis knyght passen Ioswe Al oþer sekerley,
and ȝit Ioswe was told the beste knyght
that of al þe world was, & most of Myht.” 136
 and whanne he this thor vndirstod,
that of his ligne schold Comen a knyht so good,
Solomon rejoices, Ful Mochel Ioye was in his herte tho,
And Aȝen to his bookis thanne gan he go, 140
And knew wel, & sawh be vndirstonding,
þat him scholde he not sen, ne Abyden his comenge ;
For it was ful long tyme thereto,
lik as that his booke Schewded him tho : 144
“ Now, Certes, this A wondir thing to me,
that So long tyme to-forn his perturite
how I scholde knownen of his birthe,
that to this world Sehal bringen bothe Ioye & Mirthe,
As I haue here In vndirstondyng ; 149

A message comes
from heaven to
Solomon,

that the last of
his line shall be
a Knight

who shall pass all
others as the sun
does the moon.

Solomon rejoices,

and wonders that
he thus knows of
this Knight's
birth.

[leaf 34]

¹ et qui a chel tans porteront armes.—A.

but ȝit is to me A ful straunge thing,
for from this day ȝit thedir to,
It is two thowsende ȝer & mo."

152

Ful longe thowhte Solamon of this thing,

Solomon's wife

Tyl his wif it Aspyde, Atte last Endyng,
how that he was fallen In his thowht,

Where-offen Comfort fond he Ryht nowht,

156

So that he was wondirly Evel at Ese,

he Niste non thing that myght him plesē;

thanne hadde his wif gret drede Anon

that som Manere Evel he wolde hire don;

160

So that it happed vpon An Niht tho

that In bedde they lyen bothe two;

asks him in bed

and whanne hyre tyme sche sawh forto speke,
thanne to hym sche gan Owt-breke,

And Anon sche gan hym forto Conioure tho,

For alle the loves betwexen hem two,

that he hire would trewly telle

how of his pensifnesse it be-felle.

164

168 to tell her what
he's thinking
about.

¹and Salamon, that knew passingly wel
Of hire Coniettyng Every del,

Wyste wel that ther Nas non herte levenge
that Cowde So Mochel of Coniettynge,

that, And sche knew of his Menynge,

Anon to the Ende Sche wolde it bringe;¹

therfore than Anon thouhte Salamon

how that best this Game myhte Gon,

172

For Al the Certeinte tellen he Nolde,

What After there Offen fallen scholde.

176

thanне discouered he his pensifnesse
To his wif, & al his hertes distresse,

So he tells her all
his troubles.

Of that he² hadde So longe I-thowht,

To what Ende it scholde be browlt.

180

^{1—1} Et salemont, qui le vit plus soutien en mal et en engien
ke nus hom ne peust estre, pensa ke, se cuers morteus pooit
metre conseil a chou ke il pensoit, ele en venroit a chief.—A.

² MS be

" Certes, Sire," quod his wif tho,
" Of this Mater ȝit Can I not do ; 184
but with-Inne schort tyme, to My supposinge,
To A good Ende we seholen it bryngē."

Solomon's wife
tells him what to
do for the last
Knight of his
line:

So it happede that the thridde Nyht
To-Gederis they weren, as I the plyht,
“Sire,” sche seide, “I the now certefye
Of this knyht ful Certeinlye,
That schal ben of thy laste lyne ;
To my wit it doth now propyne
how that \exists e scholen knowen the verite
Of Al his Comeng, In Eche degré.”
“Now Sothly,” quod Salamon the kyng,
“this me pleseth Ouer alle thing.”

"Now ful Gladly I wele ȝow Schewe
holy myn Entent vpon A rewe :
Wel faste Sendeth ȝoure Messengeres Anon
thorwh-Owt ȝoure Rem Everichon, 200
And Alle the Carpoteris that they mown fynde,
that to ȝow they hem bringe In Ony Kynde ;
And whanne they ben Alle to-gederis I-browght,
A Certain thing ze scholen hanen wroght : 204

send for car-
penters,

bid 'em build a
ship

that'll last 4000 years.

And Chargeþ hem In Alle wise
Trewly to don here Servise,
¹ And swich a schipe ȝow forto Ordeyne
Of sweeþ tre that it may the self susteyne, 208
And that of water it may haven non fere,
Ne Of nou thing In non Manere,
That it Mow laste fourre thousand ȝer,
Where so Euere it go, Oþer fer Or ner.¹ 212
And In the mene while this Schipe they make,
To Another purpos I wele me take,
For to Aparaille Other thinges thereto,

¹⁻¹ qu'il vous fachent vne nef de tel fust qu'il ne puisse pourrir, ne pour iauue ne pour autre chose, decha .iiij. Mil ans — A.

- Swich As behoveth there-Inne to do, 216
 As ȝe scholen Afterward bothe heren & knowe
 Al myn hol purpos vppon A rowe."
- And Salomon it levede tho ful wel,
 And there Aȝens spak Neuere Adel ; 220
 but Suffrede hire wille Al that nyght,
 Tyl on the Morwe it was day lyht.
- On the Morwe Anon as the day gan Ryse,
 he Comaunderd his Messengeris In Alle wise
 Into Every partye forto gon,
 Carponters him to bryngen Anon.
 So that with-Inne a fewe dayes
 these Messengeris Sowhten Many wayes, 228
 and Carponters to the kyng Anon they browhte,
 to weten ȝif that with hem he wolde Owhte.
 and whanne these Carpenteris weren semblid They come,
 Echone,
- To hem the kyng Aperede wel sone, 232
 & hem Comanded there riht Anon
 'a schip forto maken they Scholde gon,
 So Strong, so Myhty, In Alle manere of gyse,
 of swich tre As they Cowde devyse,
 that for water ne Rokkes ne persen scholde
 With-Inne iijij ȝeres,' thus the kyng wolde.
 thanne Answered the Carponters Agayn,
 'his wille to fulfulle they wolde ben fayne,
 To alle here powere & to Alle here Myht
 they wolden don that Schipe to dyht.'
 So that to werke they wenten Al In fere,
 that the Schipe was Mad with-Inne half A ȝere. 240
 And whanne it was fullie I-browhte to An ende,
 Thanne that lady to Salomon gan wende,
 That thike Schip first dide begynne
 thorgh hire qweytise and hire Jenne ; 248
 "Sire," sche seide, "and it be so As ȝe me telle,
 that In tyme Comeng swich A Cas be-felle,
- Next day Solomon
sends for carpenters.
224
- and he bids 'em
build a ship that'll
last for 1000 years.
- They set to work,
and build it in
half a year.

and that swich A thing scholde there be, So worthy A knyght, and Of so ny degré	252
that In bowunte alle knyhtes scholde passen Echone As don bemes of þe sonne passith lilt of the Mone,	
And Alle hem that Euere to forn him were, Oþer after hym scholen Comen Armes to bere,	256
It were bothe my Cownseille & my wit,— And ȝe wolden Owht concentyn to It,	
and as be good Resown As thenkith Me, Sethen this worthy knyht Of ȝoure ligne schal be,—	261
that ȝe som Manere Of precious Arnure Whiche is bothen passing good & sure,	
(So that ȝow he may haven In remembraunce, What so Evere Aftir happe be chaunce,) 264	
Scholen ȝe Ordeyne & Arayen Aȝens his Comenge Of hym that ȝe hauen so gret Merveillynge,	
and that the Arnure be passinge Merveillous In all degré	
As he schal passen Alle Oþer knyhtes In dignete.” 268	
“Sey,” quod Salamon, “what Arnure it schal be ; and ȝif it be Covenable that I may se, I sehal it ordeine thanne Anon Riht, And Into that Schipe it schal be diht.” 272	
thanne Seide this lady Anon Ageyn, “Sire, I sehal ȝow tellen now In Certein On Of the Most Sufficiant Armure that I knowe, as I ȝow Ensure.	276
the holy temple wheche ȝe han don Mad In the worschepe of oure lord In this sted, In wheche temple the beste Arnure is on that Euere On knyht here was I-don ;	
It is the swerd of thy fadir, kyng davy, that there-Inne hangeth ful Sekerly ; For it is On the Riehest thing That Evere Abowtes heng ony kyng,	280
the most Merveillous that Evere forged was,	

- the Most disgiest¹ In Ony plas,
the Scharpest & the Moste trenchaund
that Evere Ony Knyht took on hand ;— 288
taketh that, & Maketh Ordenaunce
For that swerd with-owten ony variAunce,
And Ordeyneth bothe for hondele & point,
To Setten Every thing In his Ioynt ;
And Aftir for the blad ȝe ordeynen Also
As ȝow thinketh best forto do.
- and ȝe that han of Alle herbes the knoweng,
and of Alle precyous stones the konnenge, 296
And the kynde of Alle thinges therto
that be-longeth ony konnenge to,
Ordeyneth, for the point, of precious stones,
And that they ben Sotely Ioyned for þe Nones, 300
So that non Erthly Man Aftir this day
In non wise hem departen ne May,
but þat they Supposen In Alle thing
that it Nis but On ston In beenge.
and thanne to the pomel Ordeynen ȝe
As precious A ston & Merveillous As it may be,
That non so vertwos, so merveillo[u]s, ne so riche,
Of Alle Other stones be non him liche : 308
and thanne A schethe that ȝe ordayne,
tha merveillous blaal forto susteyne.
and whanne Alle this ȝe han I-wrowth,
thanne wile I werken As cometh In My thowht, 312
and Ranges I wele Maken therto,
Sweche As me liketh there-Inne to do.”
thanne he that was wisest of Al degré,
And most vertwes In herbis & stones Knew he,— 316
passing Ony oþer Creature
Most Connenge he was, I the Ensure,—
Owt of that temple the swerd they browhte,
the wheche kyng davy his fadyr owhte,
- and to make a
wonderful handle
and point to it;
- 320 David's sword is
brought out of
the Temple.

¹ ? disgniest, or dingniest, worthiest.

and that they helden as Riche and As worthy
As Ony thing þat In þe temple was Sekerly.

Solomon decks
David's sword
with precious
stones,
but puts one only
for the pomel.

and thanne wrowhte he Al Aftir hire Avys

With precious stones of gret delys ; 324

but Onliche to the pomel An hy :

he putte but on ston Sekerly,

Whiche of Alle Manere Colowrs it was

that Ony Man Cowde thenken In Ony plas. 328

And thanne Al his hol Entent

the schethe to Maken, he dide verament,

Where Inne that this swerd schold be ;

Ful Coriously his wittes thanne Cast he. 332

but where often the schethe þat he made there,

declaret not ȝit this storie here ;

For it schal ben non gret Mestier

the schethe ȝit to declaren In non Manere ; 336

but the pomel Made he so Ryaly

As here vs doth telle this Story.

And whanne this swerd thus garnysched was,

and be his devis wrowht In that plas, 340

thanne the Swerd Into the Schethe he pytte,

and ful fast be gan to beholden Itte,

bothe the schethe and Ek the swerd ;

Swich anothir nas there In Middlelerd. 344

and whanne he Sawh it Aparaylled So Richely,

In Al the world hym thowhte non So worthy

That for Erthly man Euere was Mad ;

thus In his herte to him Self he seid, 348

“ that there nas Neuere non knyght born

In Al this world here be-forn

that for hym swich a Swerd was diht,

Ne non So Riche to non Mannes siht, 352

ne non so vertwos In Al degré

As that is this swerd, as semeth me.”

Thanne of on thing desired he ful sore,

Of Alle his desir not mochelis More, 356

Then he makes a
Sheath for it,

puts the Sword
in the sheath,

and says that no
knight ever had
such a sword
made for him.

'that Neuere Man theke swerd scholde drawe,
For lust, for drede, nether for Awe,
but him Repentyn Scholde Ryht Sore,
Sauf only he that it was Mad Fore,
What Manere of Knyht So Evere it be,
that non it drawe, but ȝif it be he.'

Solomon desires
that no one shall
draw the Sword

360

but the Knight
it is made for.

thannte to hym Cam A vois with-Owten lak—
the Same vois that to fore tymes to him spak—
"Salamon, Of this that þou hast Axed before,
Schal non man it drawe, but hym Repente sore,
but ȝif it be the Same persone
for whom this Mater thou hast I-done,
and for whom this swerd is dyght;
It non Man to drawen schal hauen non myht."

364

A voiee assures
him that no one
shall.

368

And whanne that Salamon herde this,
thannte was his herte In Ioye & blys ;
and Anon let wryten with his hond
dyvers lettres, as I vndirstond ;
and, as this Storye doth devyse,
he¹ let Ordeyne Rawnges In his Gyse,
And to the schethe he gan hem Ordeyne
Also Ryaly as he Cowde Certeyne :
but so wolde not his wif

372

Solomon then has
letters written on
the Sheath, &c.,

In non wyse be here lyf ;
²but so fowle Raunges, & so Spytable,—
that to so Ryal A thing ne weren not able—
his wif Ordeynede forto do,
that non thing weren Able therto,
As fer forth as Salamon Cowde seyne,
Not An Owr thiike swerd to susteyne.²
" What ?" quod Salamon to his wyf tho,
" how thenke ȝe now here forto do,
To putten So fowl A thing In Abveioum

376

and wants to put
fine Hangings on
it,

380

but his wife insists
on putting foul
Hangings to it.

384

Solomon rebukes
his wife.

388

¹ MS het

²—² ains en aporta vnes si laides et si poures comme de
canure, et si febles par samblant ke eles ne peussent l'espee
soustenir.—A.

Solomon's wife
tells him that

a damsel shall
change the
Sword's foul
hangings into
glorious ones.

Solomon wonders
at her words.

A wooden Bed is
made in the Ship,

and the Sword
laid at its foot,

while at its head
is a Crown of
Gold which David
had worn.

To So Riche A thing with-Owten Comparison?"

"*ȝe, forsothe,*" thanne quod sche,

"At this tyme it schal non Oþerwyse be,

392

Sowf onliche, and it be goddis plesyng,

That so May happen In tyme Comeng,

That A damysele it Chaungen Schal there,

And Tornen hem Into Anothir Manere,

396

So Faire and so Riche, that wondir schal be

Ony Erthly Man to beholden Certeinle,

and so be this swerd there scholen *ȝe* knowe

the werkys of two wommen with-Inne A throwe; 400

For lik as *ȝe* don me to vndirstonde

That A Mayden schal comen In to this londe

Forto A-Mendyn Al the grete wronge

404

That oure form Modir dyde A form ful longe,

Ryht So schal the Same Maiden Certeynlye

Amendyn In tyme Comeng Al my folye,

the fowle Raunges that I have the swerd put to,

Fyl Riche & worthy for hem wele sche þere do." 408

Of these wordlis thanne hadde Salomon

In his herte gret wondir Anon,

Where sche hadde that wit An diseresciown

him forto tellen So stranng A resoun.

412

Whanne the Schipe was Mad In this manere,

And I-Couered, as the Storye telleth here,

In the Schipe was mad a bed of Tre,

Wondirfully devised, I telle the;

416

and Ouerthwert ouer the beddis feet

lay this Ryal swerd, I the be-heet:

And Aboven, vpon the beddes hed,

A Crowne of Gold stood In that sted,

420

that Manie ȝeris to-fore his fadir kyng davy

that Crowne hadde werid ful worschepfully;

wiche Crowne Salomon put In to that plase,

Sethen that knyght neuere non So worthy wase

424

As he of whos ligne scholde Comen that mayde,

As to forn tymes his Bokys had hym Sayde ;
 And on non Man So wel, hym thowht, levenge,
 Myht ben be-stowed So worthy A thyng. 428

And whanne the lady thus hadde Seyn him do, Solomon's wife
 "ȝit," sche Seide, " vs behoueth now thinges mo :
 For ȝit to this Schip there failleth Somthing
 That there-Inne Moste ben with-owten faillyng." 432

And these Carponters sche took Anon, takes carpenters
 And to the Tre of lyf they gon to gon,
 vndir wheche tre Abel was Slayn,
 As the Storye to forn Reherseth Certein. to the Tree of
 thanne Seyde sche to hire lord tho, Life,
 "Sire, to this tre now moot we Go,
 And to the Tothir that of hem Come,—

the Cause I schal tellen ȝow Al & Some,— 440
 Off wheche on Is Red, Another is whit,
 The thrydde is grene, A tre of delyt :
 Of these take ȝe now springes thre,
 Whit, Red, & Grene, lik as they be,¹
 Whiche the bed Scholen Envirown Abowte,
 As I schal ȝow tellen with-Owten dowte."

and bids 'em cut
off 3 branches,
white, red, and
green.

thannte Answerid the Carponteris tho,
 'that the Tre of lyf wolden not they gon to, 448
 For neuere to fore, as they Cowden vndirstond,
 Ne was it persched with Mannes hond.'²
 thannte Answerid this qwene Anon,
 "but ȝif that ȝe my Comandement wil don, 452
 ȝe scholen ben blamed Al In hye,
 I-Seye ȝow, Seres, now ful Certeynlye."

Thanne they fulilden here Comandement
 holiche Aftyr the ladyes Entent ; but then do it,
 and they dradden hem ful Soryly,
 For neuere to fore hadde Man Comeu ther Ny.

¹ prenes .ijj. fuissiaus .i. vermel .i. blanc .i. vert.—A.

² Et chil disent 'qu'il douteroient moult a entamer l'arbre
 de uie, pour chou ke nus n'auoit este si hardis qui l'enpirast de
 riens.'—A.

but the Tree of
Life bleeds.

but ful sore Abascht they weren Atte begynnenge,
For so fresch blood owt of þe tre gan sprynge, 460
As of A Mannes Arm it hadde be
that hadde ben of smeten Sekerle
In bataille, oþer In tornement,
Lik As it semede to here Entent. 464

The carpenters
again refuse to
work,

and thanne weren they Abascht so sore,
that there-Onne wolden they werken no more,
and so lefsten they Alle here werkynge
that they diden Atte the begynnenge, 468
and Repentyd hem ful Sore
that they wroulten after the ladyes lore.
But sche wolde it suffren In non wyse
but that sche wolde haven hire owne Gyse ;
and whanne they knewen hire Entent,
holiche they fulfilden hire Comanndement. 472

but at last do eut
off the 3 Branches.

And whanne these thre brawnches weren I-browght
To þe Schipe, to fulfillen the ladyes thowht, 476
ȝit ful Sorye they weren thereto
here ladyes wille thanne forto do.

Solomon's wife
puts these
branches on the
bed,
1 in front,
1 behind, the
3rd across,

thanне devised the lady how it scholde be
of alle tho Braunches In Eche degré, 480
On be Fore, the tothir be hynde,
the thridde Ouerthwert, As Cam to hire Mynde ;
So that the bed ouer sprad was there
with these thre trees In this Manere. 484

and tells her
husband

behold now of this merveillous werkynge,
What it was thanne to Signefieng !
For it was to a gret Signefyance ;
As this Storye schal schewen with-owten variaunce. 488

that no man shall
ever see them

And whanne sche hadde So I-do,
Thanne to Salamon gan sche to go,
“Now beholdeth these spyndelis thre
that vpon this bed to forn ȝow be !
Now herkeneth to me what I schal seye :
these Schal Neuere Man Sen ful Certeinlye 492

- But *ȝif* Abelys deth he schal haven In Mynde,
That Man that so Just was, and to God So kynde." 496 unless he thinks
of Abel's death.
And whiles they spoken of this Matere,
Anon to hem Comen tydylnges there,
that tho whiche the Branches hadden Atamed,
Aungeles¹ they weren, that weren not blamed. 500 The carpenters
turn blind.
- Thanne be-thowhte ful Mochel Salamon
Of Manye thinges that he wolde don ;
And *ȝit* to his wif he Seyde Ryht noulht
Of Al that Euere thike tyme he thouht. 504 Solomon writes a
letter to put in
the Ship,
- Thanne Anon Salamon be-gan to write,
and with his wittes it gan to Endite,
A lettre In the Schipe forto be set tho,
In what plase he myhte best it do. 508
- And this was the be-gynneng of his Resoun,
As *ȝe* scholen now heren, bothe Al & soun² :
" Behold, thou Knyht, (what I schal Seye ;
Of on thing I warne the Alweye,) 512 warning the
Knight (Galahad)
- That schalt ben Ende of Myn lynage,
As I am Certefyed, and of So worthy Corage.
Evere be thow war of wommens Engyne ;
And Also of Many things they welen propyne,
Ioke that thow be wis, & kepe the wel,
and of hem be war thou Everey del,
and that thow leve hem In non wise,
For *ȝif* thou do, thou lesist thin Aprise ; 516 to beware of
women's wiles,
Ne Neuere prowesse ne non Chevalrye
Schal I the waraunten Certeinlie,
but it torn Reprof to the ;
thus Sente the to Seyne Salamon be Me : 520
- Aud o^f hym Remembraunce thow took,
Whanne that thow lokist vpon this book."
³Thys was the begynneng of his writ there, 524 and to think of
Solomon when
he looks on the
letter.

¹ ke chil qui l'arbre de uie auoient entame, estoient auule
[blind].—A.

² for som

³—³ Et teus li commandemens du brief ke salemons eserist
pour le chiualer qui fist tant de cheualerie el roiaume de logres,

Solomon also
wrote (for Galahad)

all about his
wife's ordering
the Ship, the Bed,
and the Spindles;

and then put the
letter under the
Crown.

Then he sent the
Ship to sea.

- Whiche Salamon wrot In this Manere ; 528
 For of logres that worthy Knyht
 Whiche that Into this Schip scholde be dyght,
 Wrot Salamon this qwestion Sekerly,
 and Into the Schipe it putte trewly. 532
 And now of Forein londes scholen ȝe here,
 As the storye of Sank Ryal Reherseth In diuers
 manere.³
 And After he Wrot the verite
 Of his wif there In Alle degré, 536
 how his wif this Schipe gan to Ordayne,
 And Al that Richesse there-Inne put Certeyn,
 bothe the Bed, & spyn delis Also
 that overthwert the bed weren I-do, 540
 of whiche on was whit, Anothir was Rede,
 And the thridle was grene In that stede ;
 and alle coloured of here kynde they were,
 As¹ of the Tres they weren taken Ere. 544
 and whanne this writ was thus I-do,
 At the beddes hed he leyde it tho ;
 vndir the Crowne there As it was,
 There he it putte In that Same plas. 548
 And whanne this Schipe thus was I-dyght,
 Into the Se he it putte Anon Ryht.
 thanne to his wif he Seide Anon,
 “ Lo, dame, now Al this thing [is] don, 552
 and Into the Se I have it pyt,
 Neuere weneng more forto Sen it ;
 Ne I not neuere to knownen of his Comenge,
 of theke worthy Knyht þat me Is put In Mynde.” 556
 “ ȝis² Certein, Sire,” quod his wif thanne
 “ Som verysieng Schole ȝe han of that Manne ;
 Charge ȝe ȝoure Meyne Anon Ryht
 et mist a fin les auentures qu'el roiaume de la terre foraine et
 en maint autre lieu auenoient par l'aventure et par la forcho
 del saint graal, si com li contes deuisera cha auant.—A.

¹ MS As As

² MS ȝif

That ȝowre pavylowns ben Redy dyht,
And be the se Syde that ȝe don hem Sette,
And for non thyng that ȝe ne lette
That ȝe And I and somme of oure Meyne
With-Inne the tentes to-gideres Mown be,
And there to Abyden and to dwelle,
To seen what this Schipe may be-falle."

560 Solomon's wife
bids him have
his tents pitcht,

Thanne this Salomon Anon Ryht
Comanded his pavylowns to ben dyht,
And to ben Set faste¹ vpon the Se Syde,
with-Inne wheche he myhte abyde,
his wif, & with hem A prevy Meyne :
thus he Comanded that It scholde be.
And anon his comandement was I-do,
that he and his wif to-gederis Also
there-Inne Slepten Every Nyht,
and with hem here Meyne ful ryht.

564 to see what'll
become of his
Ship.

So vpon A tyme As there-Inne they lay,

As this Storye here doth Say,

As it be-happede Abowtes Mydnylit,

In his Sleep he Sawh a wondir siht :

that there Cam from the hevene An hy

A man, & of Aungeles A gret Company

that certein Instrwmentis with hem browhite ;

but what Maner they weren, he knew hem nowhte, 584

Ne he ne wiste In non maner degre

What Man it was that In that Compeyne

that with the Angelis Cam down there,

he ne Cowde him knownen In non Manere.

And Alle Into the Schipe they descendid Anon,

Ech After Oþer there-Inne Gan gon ;

thannte to the water gonne they Reche,

And ther-with dyden as I schal the teehe :

and Into that schip it Cast Abowte

Into alle parties, with-Owten dowte,

572 The tents are
pitcht,
and he and his
wife sleep in
them.

576

One night

580

Solomon sees a
man with a com-
pany of Angels

588

come down from
heaven into his
Ship,

592

east water all
over it,

¹ MS foste

- Seyeng there In this Manere
 To his Aviciown, as he myhte here : 596
- and say the Ship
 is a type of God's
 new House.
- An Angel writes
 letters
- forbidding faith-
 less men to enter
 the Ship.
- Solomon wakes,
- and sees the
 Angels and the old
 Man in his Ship,
- but has no power
 to speak to them.
- Seyeng there In this Manere
 To his Aviciown, as he myhte here : 596
- "This Schipe is the Signefiaunce
 Of Myn Newe hows with-Owten variaunce."
- and thanne this old Man gan forth to gon
 to the bordis of þe forschipe^a there Anon, 600
- And bad on of his Cōmpeny to write
 Sweche lettres as he wolde Emlyte.¹
- And whanne these lettres weren I-wrete,
 thus gonue they sein, And thou wilt wete : 604
- "a passing fool thanne schal he be
 that this comaundement passeth In ony degré."
- this beheld Salomon In his Aviciown,
 What this Comaundement spak Al & Som ; 608
- and þerto it was so worthily I-wreten & dyht,
 So that there Cowde non Erthely wyht
 discryve the bewte of that Scripture
 that so wondirful was, I the Ensure. 612
- And al swich wondir he hadde In his Slepinge,
 So that atte laste he barst In wakyng,
 And there his Eyen he Openede Anon,
 And to-warlis the schip he lokede ful son ; 616
- And there Openly Sawh he than
 the Same Compenye with the olde Man
 that In his Sleep he Sawh to fore ;
 Alle thike hole Compenye him thowhte thore. 620
- thanne to hem wolde he han Spoken tho,
 but non power hadde he thereto ;
 he wold han Clepid hem In his Gyse ;
 but power hadde he non forto Rise. 624
- thanne wolde he han Clepid hem þat to-fore him lay,
 but thereto power hadde he non be no way,
 For he ne myht nethir Meve ne Speke,
 Ne with On word ne Mylte Owt breke. 628
- thanne thowhte him that a voys Seide tho,

¹ MS endyde.

“ Salomon, thy desir is fulfyld and do ;
 For the Knyht that the Ende of thy lyne schal be,
 In to this Schip schal Entren ful Sekerle,
 And this swerd schal he have In honde
 that þou hast Aparaillid ; this thow vndirstonde.
 and here-offen schalt þou knownen the verite,
 that non schal Entren, but ȝif it be he.”

632

An Angel tells Solomon that the last Knight of his line shall enter his Ship, and have his Sword.

636

And thanne After this word anon,

Owt [of] this Schip this Compenye gan gon,
 that Salomon ne wiste witterlie

The Angels vanish.

Where they becomen tho Serteynlye.

640

and whanze he hadde power forto speke,

thannte to his Meyne he gan to reke,

And to the Schipe he Cam Anon

Also faste As he Cowde gon.

Solomon wants to go on board his Ship,

644

and whanze the Schipe he wolde han Entred ther,

A voys to hym Seyde In this Maner,

“ Salomon, I the Rede that thow with-drawe,

and that thou werke Aftyrr my Sawe ;

for ȝif thou Into the Schipe Entre otterly,

Thou schalt ben persched Sothfastly.¹

but loke the Schipe that thow lete go,

To Swich place As it is ordeyned to,

but is warnd by a voice that he'll

648

And where that fortune so wele it bringe ;

Ferto manie stroung Contres is his goyng,

wheche that hens ful longe they ben,

As In tyme Comenge Oþer Men scholen sen.”

652

656

Thanne there Salomon with-drowl him Anon,

So he goes back.

And from that Schip faste gan to gon,

And beheld the lettres wreten vppon the bord,

that In this Maner they speken Every word :

660

“ Thow Man that Entren wilt with-Inne Me,

be war that ful of Feyth that thow be ;

For In Me is, if non thing Ellis,

¹ Se tu entres dedens, tu periras.—A.

² et saches ke ele sera encore veue et pres et loing.—A.

No one is to
enter Solomon's
Ship unless he
has faith without
wavering.

bnt only feith, (As the Storye tellis,) 664
and Rihtful Creaunce, as I telle the.

þerfore be war, hoso entre with-Inne Me,
that he have bothe feith & Creaunce
stedfastly, with-owten variaunce. 668

and ȝif thou blenche from ony of tho,
be war, from the than Schal I go,
And the forsaken In alle degré,
And Nethir Sustenaunce ne helpe getest þou non of me ;
In what place that so Evere thou be, 673
Sodeynly schal I forsaken the."

and whanne Salamon Radde this Scripture,
at that Schip myht he non lengere Endure, 676
and Seyde 'that to Entren, he nas not worthy,
Into non Swich place Serteinly.'

Solomon's Ship is
sent to sea,

and soon sails
out of sight.

thanne Comaundered he his Men Anon
Forth Into the Se that Schipe to don, 680
So that it paste ful ferre from hem þo
that Owt of here Sylte it gan to go,
that Nethir Salamon ne his wyf
Non lengere it Syen, with-Owten strif. 684

The story turns
to Nasciens.

Now leveth this storie here anon,
And to Nasciens now let vs gon,
that longe hathen ben In Tornaunt Yl,
As thowh it were in Maner of an Exyl. 688

CHAPTER XXXI.

Nasciens's account of his Adventures is resumed. How Nasciens can not make out how the Three Spindles are colourd (p. 405) ; and says that it is by trick (p. 406) : whereat the Ship splits in two, and he is nearly drownd. But he reaches the isle of his exile (p. 406), sees the letters on the Ship, and prays to God to forgive him his sin (p. 407) ; then he lies down on the ground and goes to sleep. In the morning he wakes (p. 407), and prays to God to protect him from his enemy (p. 408). He looks to the east, and sees a vessel with an old man in it, which comes

within two lance-lengths of the isle, but no nearer (p. 409). The vessel is richly ornamented (p. 409). Nasciens salutes the old man in it, who tells him that Calafere is dead (p. 410). Nasciens at first doubts this, but, being rebuked, believes the man, and asks the meaning of the Ship and the writing on it (p. 411). The old man explains that the Ship typifies Holy Church (p. 412), and the Writings forbid men to enter it unless they are cleansed from sin by confession of mouth and repentance of heart (p. 413). Therefore men must found themselves on Christ (p. 413); and Holy Church is here for their sustenance, and keeps them from deadly sin, purifying them like gold seven times refined (p. 414). Next, of the Bed; it means the Sacramental Table, 'the Cros that Crist was on crucified in Ivrie londe,' l. 330, the place where he liked to rest (p. 414). Further, as to the Spindles: the white one means the Virginity of Christ and his mother (p. 415); the red one, the Charity or Love of Christ, in giving the greatest gift, his body, for man's redemption (p. 416); the green Spindle means Patience, which ever remains in a man's heart (p. 416). And these three Virtues give victory over all enemies (p. 416); and were present with Christ at his death (p. 417). Nasciens now goes to sleep, and dreams that a serpent attacks him, and that a little worm kills it (p. 417-18). He awakes in wonder (p. 418).

Now schewith forth this Storye
 [How] that Nasciens ful Sekerlye
 [Beh]eld tho spyndelis that on þe bed lye,
 [And] tho thre Tres ful Sekerlye
 that Colowred weren of here Owne kynde,
 where-Offen he Merveilled Sore In his Mynde ;
 With wheche Bransches the Bed was spred
 bothe Enlonges And Ouerthwert, as it is Seid,

Nasciens looks
at the colour'd
4 Spindles,

8

And Evere this Nasciens beheld hem faste,
 And Merveilled In his Mynde Atte laste
 Whethir of the[r] Owne kynde it scholde b[ea]t,
 Oþer depeynted with Colours ful Sekerle ;
 Ne stedfastliche he ne cowde not beleve,
 Ne with Alle his wyttes ne Cowde not preve,
 how that So I-Colowred they were,
 Oþer I-peynted In Othir Manere.

and wonders
whether their
12 colour is their
own, or painted.

16

thanme Anon A word to hym Self gan he say,
 Whiche Sore him Repentyd that same day,

- Nasciens then says he thinks the bed is made
by treachery and falsness.
- At once the ship splits in two,
and he falls into the sea.
- He swims to the island,
sees the writing in the ship, that faith only is in it,
and reproves hi user or his want of belief.
- "be my trowthe," quod Nasciens tho ful pleyn,
"Of this bed I not what I schal Seyn, 20
For I ne Can not demyn In My Memorye
but that this bed is Mad Al be trechorye,
And be falsnesse, and be Engyn,
thus thowhte me tho In hertë Myn." 24
- And Anon As he hadde Seide this werd,
he gan to beholde vpon the Schippes bord,
and Sawh how that It Clef A-two,
So that Into the Se thanne fyl he tho, 28
And there Anon I-dreynt was he ful Ny,
Ne hadde goddis helpe han ben Sekerly.
- And whanne In the water thus was he,
Sore Abascht he was ful sekerle; 32
For he Niste whethir he slepe ofer wook,
So Sodeynly the watir him took.
and thus Sone he loked him Abowte,
And Sauf Of the Schipe that he was Owte, 36
Beholdynge to-wardis the yl Anon ;
Thedirward ful faste he swam ful son,
tyl Atte laste he Recouerede this yl
Where that he ferst was In Exil. 40
- And whanne the yl Recouered he hadde,
Ryht ful gret Ioye thanne he Made,
And loked Aftyr this Schip Anon,
And Aftyr tho lettres Everychon 44
that Seiden In this Manere vtterlye,
'In Me Nis but Only feith Certeinlye.'
- And whanne he beheld this Scripture so,
he wiste wel In Synne he was fallen tho
be Miscreaunce & Misbelieve.
þerfore Anon to him Self he gan to Repreve,
And thus to him Self he gan to Seyn,
"Ow thou Man of litel beleve In Certein, 48
Why were thow Se Ethe for to tornen here,
And of Mischfeve to ben On this Manere.

- Of that Schipe that thou were Inne,
O fals belevere, why wost þou from it twynne ? 56
- Why Art thou Of Misbeleve & Miscreaunce,
Sethen god the hath Schewed be Many chaunce,
And be Many Merveilles In that Schipe Also :
A ! fals Cristen Creature, why wost þou so do ?" 60
- Nasciens prays to
God to forgive
his misdeed.
- Thanne there to god Cryde he Mercye
With Sorye herte & weping Eye,
'That God wolde forȝeven his Misdede,
And Evere him to Socoure In his Nede ; 64
- And that wroth with him he wolde not be,
but on hym to haven Mercy & pite ;
And that for his newe Miscreance,
God On him scholde schewe non veniaunce.' 68
- And thus vpon the yl stood Nasciens there
Al the live long day In this Manere.
- And whanne to the Evedard it gan to drawe,
And the lyht with-drawen, as be Old Sawe, 72
- And that the Sonne hadde lost his lyht,
It wax to dymmen & to becomen to Nyht ;
thanне Made Nasciens his preyere
With good herte & In devout Manere ; 76
- and whanne he hadde So I-do,
down he hym leyde Anon Ryht tho ;
And there he Slepte Al that Nylt
Tyl On the Morwen it was day lyht. 80
- At nightfall he
prays again.
- vpon the morwe, whanne it was day,
and that the Sonne it Schewede verray,
thanне Nasciens his Eyen Opened Anon,
And Abowtes hym he gan loken ful son,
And Into the See he lokede ful Stedfastlye,
Aftyr that Schipe there ful witterlye
that he hadde seyn the day to fore,
ȝif Owht thanne he Myht sen it there ;
but Nethir Fer Nethir Nye
he Cowde it non sen Certeinlye. 84
- he can see
nothing of the
Ship.
- Next morning 88

Nasciens prays
again to Christ

to keep him from
all his enemies,

[I didst to me]

and support him,

as he is so feeble
in the new Faith,

- and whanne that he Sawhe it wold not be
that he ne myght it sen In non partë, 92
thanne wondirly Sore Abaschet he was,
So þat he left vpe his hond In that plas,
and On hym he Made the Signe of the Crois,
thus Cryeng to god with Milde voys : 96
- “Now, Jesu Crist, for thy grete pite,
and for thy Mercy that is so large & fre,
that Me Owt of Calaferis daungere
Into this place hast Browht me here, 100
Wheeche that was My Moste Enemy
that Evere ȝit hadde ich here worldly ;
and Sethen, lord, that thou hast don so,
From alle Oþer Enemyes kepe me now fro, 104
that me Asailleth Every day,
Me to deceyven, ȝif that he May,
With his False consuraeye ;
Now, goode lord, from him þou me gye ; 108
And defende me, lord, As A Champiown,
From the wiles of that fals Felown,
That I mot kepen Euere for thy sake
Thike Iowel whiche thou distime¹ betake, 112
Whiche is my Sowle, In Eche degré
It to Kepen, lord, power graunt thou Me.
And ȝif therto I ne haue neþer Strengthe ne powere,
Now, goode lord, that thou Supporte me here, 116
And that Euere My sowle that thou Kepe,
Whethir that Evere I wake Oþer Slepe.
For I Knowe wel In Myn Memorie,
that ȝif that fals thef Owht me Aspye, 120
ȝif I Owlt be blenchd from holy Chirche,
thanne his Maistres On Me wile he wirche,
And Me to strangelyn ȝif he May,
Thut ȝit so feble am In the newe fay ; 124
therfore Euere, lord, defende thou me,
Tyl More Stedfast that In beleve there I be.”

- Whiles Nasciens Made thus his preyere,
Eu're towardles the See loked he there, 128
Evene plat Est, ȝif he myhte Aspye
Ony Schipe Owther fer other Nye.
And Atte laste he loked So fere
Tyl A schipe him thowhte he sawh comen there, 132 Nasciens sees a
And there-Inne A Man of Ryht gret Age,
As him Semed be his visage ;
And streith it Cam to that yl
there Nasciens was Inne In Exyl; 136
And So Nyhe to the yl there Gan it gon,
two spereschaft¹ lengthe there anon ;
but Non ner it ne kam there,
nethir not ne wolde In non Manere : 140
So Riche thike litel vessel was,
That Sire Nasciens thowhte In non plas—
Nether vpon the lond ne vpon the See—
So Riche A vessel that Myhte han be ; 144
For with-owten it was Set so ful of precious stones,
Every bord ful thikke for the Nonis,
So that Nasciens wende ful Sekerly
that Alle worldly princes, ful Certeynly, 148
Ne hadden of precious stones so gret plente
lik As In that Schipe there gan he to se ;
And ȝit was that Schipe In Other degrē
Anoured² with diuers Iowellis Certeinle. 152 adornd with
than ne beheld Nasciens this Schipe on bothe side,
And Alle the Ietes sauf xij In that Tyde,
Alle they weren Echon of Sylver fyn tho,²
And the poyntes with fyn gold I-garneschēd weren Also,
that was Also Cler Schynengē 157
As the sonne vpon the water whanne it is Glemerynge ;
And to form, As seharpe And trenchant they were

The little ship
is very rich,

¹ deus lanehes
²⁻² aournee d'autres choses dont nasciens ne s'esmeruilloit
mie mains; Car el bort d'une part et d'autre auoit saietes,
truskēs a .xij., qui toutes estoient d'argent.—A.

As Evere was knyf Owther Ony spere. 160

Whanne Nasciens Sawh this good Man fast by,
and beheld that he wolde Comen No Ny,
Nasciens to-ward hym gan to dresse,
With him to speken In Sekernessee. 164
thanне seide Nasciens, "Sire, welcome þe be!"
"Graunt Mercye, Sire," quod this good man Sekerle.

thanне Axede This good Man Nasciens Anon,
"how that Into this Contre Gonnen þe to gon, 168
that Is so fer from Every Man?"
thus Axede he of Nasciens than.

"Now Certes, faire Sire," quod Nasciens tho,
"I ne wot Into this yl how I come to; 172
but wel I wot It was be goddis wille
That this yl I Cam vntille;
And bothe thorwh his gracie and his Myht
that me deliuerede from that Crwel Knyht, 176
Owt Of his presown, Sire Calafer,
Where that I was In Riht gret danger."

"þe, Sire, Of Calafer have thou non drede,
For he is ded on Ryht Evel dede 180
Al so wykkedly As man Myhte deye,
I telle the, Nasciens, now Certeinlye."
"ha, goode swete Sire," quod Nasciens tho,
"Is this trewe that þe seyn me vnto? 184
And how myhten þe haven thereoffen knowenge,
this were to Me A Merveillous thinge."
"ȝif, Sire, Sekerely," this good man seyde,
"this day I sawhe whanne that he deyde." 188

"And this be Soth, Sire, that þe me Seye,
And þe An Erthly Man Certeinlye,
It may not Aeorden, In non degre,
That I so fer from folk scholde be 192
as þe diden me ferst to vndirstonde
that I was so fer Owt of londe;
And ȝit is it not past Matyn tyme,

Nasciens wel-
comes the old
man.

He tells Nasciens
that Calafer is
dead;

he saw him die.

- Nefer no wher ny the Owr of pryme, 196
 And þe so faste scholde han gon,
 For Erthly man myht neuere don it non."
- "Now I the Sey," quod this goode Man tho, The Old Man
 "I sawh hym ded with-Owten Mo. 200
 And ȝit Art thou from thyn Owne Contre
 Ferthere thanne that thou wenest to be ;
 And ȝif thou wilt not Me leven of this,
 Sore Schal the Repeten with-owten mis, 204
 Al so Sore As thou dydest Ere,
 Whanne In the Schipe thou spoke thike wordys
 there,
 thorwh wheche Into the water þou wentest Anon,
 & þere to hauen deid, wistest þou non Othir won." 208
- Whanne Nasciens vndirstood hym tho Nasciens then
 That he So Merveillously Spak him vnto,
 and Remembred him In swich Manere
 Of þe wordis that he In the Schipe spak there, 212
 Whiche that non man vndirstondyn ne Myhte,
 but Only God thorwh his Insilhte,
 Thanne supposid he Aboven Alle thing
 that from God it Cam, theke discouereng, 216
 And that God hadde discouered hym tho
 To thike olde Man that to hym Cam so,
 And that to hym was he sent In Comfortynge,
 Somme goode tydylges him forto bryngē. 220
 thanne to this good Man Seid Nasciens Agein,
 "Sire, I leve ȝow ful wel In Certein ;
 Of Alle things that ȝe me Seye
 I beleve ȝow wel Certeinlye ; 224
 but of that Schipe that wente fro Me,
 Sire, konne ȝe there offen owht tellen Me,
 ȝif It Euere Owht schold Comen Agein
 Into on[y] place there I am Certein,
 and ȝif Evere Ony More I schal it se
 In ony place where so that I be."
- tells Nasciens
he'll repent if he
will not believe,
- concludes that
God alone can
have sent the
Old Man,
- so he tells him
that he believes
him,
- and asks him
about the Ship
that split.

Nasciens asks
the Old Man

to tell him what
the Ship typifies.

It typifies Holy
Church,

which, like the
Ship,

has only Faith
and Truth in it.

And as the
writing on the
Ship forbids men

- “*þe, thou schalt it sen,*” quod this good Man,
 “ Better Arayed thanne Euere was it than ;” 232
 For it groweth & wexeth Every day
 Bettere thanne other with-owten delay,
 And so it schal whiles the world doth Endure,
 Sekerly, Sire Nasciens, I the Enswre.” 236
- “ Sire,” quod Nasciens to that good Manne,
 “ that Schipe that Every day Eneresseth thanne,
 It Nis non Schipe As Othere be.” 239
- “ thou seist soth,” quod this goodman, “ ful sekerle ;
 but Of A schip^e it is the Semblawnee,
 And of the highe god A gred demonstraunce
 that he wolde hedir it to the Sende ;” 243
 but of his signefiaunce thou schalt knowen þe Ende,
 and Otherwise thanne A schipe thou schalt it calle
 In tyme Comeng, So May be-falle.”
- “ Certes, Sire,” quod Nasciens tho,
 “ I beleve wel that *þe* sein me vnto ;” 248
- And therfore, sire, I preye *þow* for charite,
 The Signefiaunce that *þe* tellen me.”
- “ I sehal the tellen with Ryht good chere,”
 quod this Good Man Anon Ryht there. 252
- “ The Schipe that thou here Sye, Sikerle
 It signifieth holy Chirche, Siker thou be,
 whiche that is the most delitable thing
 In Al this world with-owten varyeng ;” 256
 and lik As the schipe hadde non thing with-Inne
 bote feith & Creaunce, neþer more ne Mynne,—
 As vpon the bordys Rehersid the scripture,—
 Ryht so fareth holy Chirche, I the Enswre,
 that bothe feith and trowthe, as I the say,
 In holy Chirche it is from day to day ;
 And of these two thinges ferst Sekerly
 holy Chirche was fowndid, I telle the pleynly. 260
- “ And the Bresis that on the schipe weren set,
 Signifieth holy Scripture with-owten let,

wheche defendith that non Man sehold Entren there but he be stedfast In feith In Alle Manere ;	268	to enter it unless they're stedfast in faith,
Riht so defendith the same Scripture, Non man holichirche to Entren but he be pure, And of Synne I-clensed that he be,		so no one can enter Holy Church
[By] confesciouen Of mowthe ful Openle And with herte-ful Repentaunce, And to God to ben stedfast In Creanee, & there-offen Mevable that he ne be,	272	[leaf 37] except by Con- fession and Repentance.
As is the paynym In Eche degré, That wile Tornen with Everey wynd ; For swech is Evere the paynyme kynd. But the Cristene owht not forto don so ;	276	
but As A myghty Bole they scholden do, that is Sekir of Fote And of fundement, whanne that he is asaylld of his Enymyes present ;	280	
Ryht so stedfastlych In Alle Manere Scholde Evere Cristen Man lyven here ; And stedfastly beleven In holichirche,	284	And after, he must live stedfastly,
And there-Inne Alle goode werkys to wirche, Fortho defenden hem with strengthe & Myght Azens that Enemy that, bothe day & nyght, doth what he Can hem forto withdrawe bothe from god & from holy Chirche lawe.	288	and work good works,
And therfore I Rede now Every Man to fownden him In the fadir, what that he kan, the wheche is Crist, Goddis Sone of hevenc, that Into therthe discended with Mylde stevene.	292	and found himself in the Father, even Christ.
“ And lik As the Schipe, Ordeyned it was thorwh the See to Gon In Every plas, And with-Owten peryl to Comen to londe ; So Is holy Chirche, as þat I vndirstonde, For to Susteyne the Cristene In this world here, That they ne perschen not In non Manere.	296	
“ be the Schipe vndirstonde thou holy Chirche ; And be the See, the world, ȝif þou wilt wirche.	300	The Ship is Holy Church. The sea is the world.

Holy Church
keeps God's
servants,

and purifies them.

The Bed means
the Holy Table

on which God's
Son is con-
secrated,

the wine turnd
to Blood,
and the bread
to flesh.

The Bed also
means Christ's
Cross, that he
was crucified on.

And lyk As the Schipe thorwgh the See

Saveth the Men that there Inne be

304

From Alle Maneres perilles of here Body,

lik So doth holy Chirche ful trewely ;

Evere Goddis Servauntes doth he kepo,

whethir that they waken other Slepe,

308

From Alle Maner of dedly Synne,

That Non Sehal Entren hem with-Inne.

For holy Chirehe povrgeth Also Clene

312

Alle Manere of goddis Servauntes bedene,

lik As the Gold Resceyveth his Clernesse

be Sevene weyes In Sekernessee,

Wheeche that Maken hym to Schyne So bryht

316

Aboven Alle Oþer Metales that ben more lyht ;

And lik As the Sonne passeth the sterre,

So doth gold Alle Metales bothe Ny & ferre.

" Now of the Schip I haue the told the signifaunce ;

And now of the bed I wele with-Owten variaunce. 320

the Bed Signefyeth In Certein

the holy table, I sey the ful pleyn,

where that Every day Goddis sone of hevene

Is Onne I-Saered with ful Mylde Stevene ;

324

Where that the wyn Is I-torned blood Red,

And the bred to verray flesch In that Sted,

be the vertu of the holy wordys there

that the blessed man Seyth In his Manere. 328

So be this Sehalt thou vndirstonde

the eros that Crist was on Crucified In Ivrie londe,

Where onne I-Saered that he was,

and Made Redempcioun In that plas, 332

Mannes Sowle to byen from helle,—

The develis powste forto felle,—

Whiche Every day to forn his ded

Wenten to helle, that fowlë Sted. 336

" Also ȝit myltest thou vndirstondyn More

be the Bed what it is to Signefye thore,

- | | | |
|---|-----|--|
| A thing that Mad is on forto Reste | | The Bed also means a place for Christ to rest on when he'd suffered death. |
| Whanne Crist had Suffred deth, As hym liked beste. | | |
| For Evere Aftir Strong Travaille | 341 | |
| Behoveth A man to Resten Sawn faylle : | | |
| Riht so Schalt thou vndirstonde,
that aftir that god hadde suffred schonde, | 344 | |
| Rest that Crist took As hym list | | |
| In what place so him liked best. | | |
| “ Now haue I the told the signefiaunce
Of Schipe & bed with-owten variaunce. | 348 | |
| Now of the thre Spyndelis wil y fonde, | | As to the Spindles, |
| Owther braunches, whethir þe welen vndirstonde ;— | | |
| For, with-Owten gret Tokenyng, | | |
| Abowtes that bed Enviownenge | 352 | |
| was not don, wel myhtes thou wete, | | |
| As I schal the Openly declaren itte,— | | |
| Of wheche on was whit, Anoþer was Red, | | |
| the thridde was grene In that Sted : | 356 | |
| what the Signefyaunce is of these thre, | | |
| Schortely I wele it declaren to the. | | |
| “ Ferst, be the whit thou schalt vndirstonde, | | the White one means Christ's virginity: |
| Whanne Crist Cam ferst In to Erthly londe, | 360 | |
| he Cam Only In virgenite, | | |
| And Into the blessid virgine so Entred he ; | | |
| And hire virginitate ne dide Neuere schende, | | |
| but Clene virgine Abideth with-owten Ende. | 364 | |
| For Into hire bosom he Entred As Clos | | |
| As ¹ A ȝate is schet þer that no man In gos ; | | |
| And As holyche he Isswede Ageyn, | | |
| And Euere the ȝate clos schyt In Certein. | 368 | |
| So this betokeneth virginitate | | |
| In Alle degress, As thou myht se. | | |
| “ The Rede braunch that vpon that bed lay, | | the Red one |
| which of his owne kynde is profay, | 372 | |
| therby schalt thou vndirstonden charite, | | |

¹ MS As As.

	In Crist that So lowliche wolde be, that bowed his body to passiown, For Mannes Sowle to maken Redempcioun.	376
means Christ's humility in giving his body to redeem man's soul.	behold, swich lownesse he schewed þere! and the grettest gifte for man In ony Manere ȝaf Crist there! his Owne Body, the wheche that is lyf Eu're lastyngly.	380
It also means Christ's love.	Io, hire Charite myltest þou vndirstonde, whanee that In dedly flesch he hym wond In the welle of Charite and of pite; Io, thus dyde Crist for love of the!	384
The Green Spindle	" Be the tothir Spyndele that grene was, wheeche On the bed was In that plas, that to An EMeraunde I-figured it Is,—	
means Patience,"	The wheche that to paciense with-owten Mys Is the Semblaunce Of that ston, As men it knownen ful Manyon; the wheche Emeraude is Evere Grene, lik so is paciense with Owten wene;	388
which ensures a Christian victory over his enemies.	the wheche may neu're ben taken Away For non deseisse, I dar wel Say, Nethir for non Maner Adversite, ȝif In A Cristen Mannes herte I-grounded it be.	392
With Virginity,	For be paciense sehalt thou han victory, And with paciense discomfit thyn Enemye; For there as paciense I-herberwed he ys, There is Evere victorye with Owten Mys.	400
Meekness, and Charity	For thouhe thy Enemy be neu're So wood, and these thre thou wel vndirstood, And kepe hem Sadly In thin herte,— thanee schal thyn Enemy neu're the Asterte,—	404
was the Bed covered.	Whiche is ferst virgynite, Meknesse, and thanee Charite; And with these thre Certainlye was the bed I-conerid sothfastlye, Whiche the verray Cros doth Signefye,	408

- On wheche that Crist gan vpon deye ;
 For whanne On the Cros he suffred ded,
 Alle these thre weren In his Manhed ; 412 These three
 For As holy writ it doth Certefye,
¹with-Owten these thre was he not Sekerlye ;
 For these three vertwes weren with him there
 whanne he suffrede deth In Alle Manere ; ; 416
 So with virgynnyte, Charite and pacyense,”
 [He conquerd Death, and bought us bliss intense.^{1]}]
- In this Mene while that this good Man
 Of Alle these thinges to Nasciens spak than,
 and told hym Al the Signefiaunce 420
 of Schipe and bed with-owten variaunce,
 that plesed to Nasciens So wondirly wel
 Al that this Man Seide Everydel ; 424
 For so swete and so delicate his wordis were,
 that Nasciens fil on Slepe ryht there, Nasciens falls
 And Evere him thowhte, As he lay,
 that this good man to hym talked Alway. asleep,
 428
- And whanne that he whiche In the vessel was,
 Sawh Nasciens On Slepe In that plas,
 thanne thens Anon he gan to hye,
 And with-Inne A litel while Sekerlye 432
 he was thennes A gret Iorne,
 Ful fer Abrod Into the Se.
- Whanne this good man was forth gon,
 And Nasciens Slept stille as a ston,
 In his sleep he thowhte, be his Entent, 436
 that to forn him Cam a gret Serpent,
 And him Asaillede wonder faste,
 Tyl that he hurt hym Atte laste, and dreams that
 And smot hym sore vndir the lefte syde.
 And sore he defensed him At that tyde ; a great Serpent
 attacks him.

^{1—1} a chele angoisse qu'il souffri, li firent compaignie ches
 trois choses, virginites, carites, et pascienche ; et ensi, garnis de
 ches trois choses, n'enqui il la mort, et ramena notre vie au
 monde.—A.

and he can't
defend himself,
till a little worm
comes to help
him,

when the Serpent
flees.

Nasciens awakes,

and blames him-
self for forgetting
all that the Old
Man had told
him.

The story turns
to Celidoyne.

but his defens Myhte ful litel Avaylle,
Tyl atte the laste thanne saun faille
there Can a Worm of lytel powere,
In Socoureng of Nasciens there.

And whanne þe serpent Sawh þat worm comen tho,
From Nasciens he fledde him fro, 444
wich Cam to him for Socourenge,
thanne In this Serpent was non longere Abydynge.
Thus thowhte Nasciens In his Slepinge.

And whanne he Awok, with-owten varyenge 452
he was Abascht, And wende Sekerly
þat with the Serpent he hadde fowhten Certeinly ;
and fully Awaked thanne was he,
thanne wiste he wel ful Sekerle 456
that verrayly Aslepe he was
thorwh the Swete wordes þat In that plas
that the goode man Seide to him tho,
whiche In the vessel was Ago, 460
that he ne Cowde be non-were Aspye
In Al the See, nether fer ne Nye.

thanne to hym Self he gan to Compleyne,
And thus to hym Self he gan to seyne, 464
'that he was bothe A fool & A Caytyf
that In sweche degré hath led his lif,
So that In his Slepe was taken Away
Al that the goodman to hym gan say, 468
And ful lytel of wit thanne was he
that this forȝat In Alle degré,
Of Alle the wordis of this good Man
that In the yl to hym seide he than, 472
And In his Sleepē it was from him gon,
Onne this word Cowde he tellen non.'

but leve we now of his talkyng,
And Celidoyne his sone let vs forth bringe,
And tellen forth of his Storye,
That to him be-fil ful Certeinlie. 476

CHAPTER XXXII.¹

Celidoyne's Adventures. How when the Nine Hands bear him from Calafere, he is carrid to an island, five days' sail from Naseiens's isle (p. 420); and it is very wild, and 'feeble comfort' for him (p. 421). A thunderstorm comes on, and Celidoyne gets into a cave (p. 421). Two ships come to the island, and an old mariner laments the hard fate of their crews (p. 422). Another tells him not to fear. Celidoyne approaches them: they are heathen Persians (p. 422), and are going, under their king Label, to fight the Syrians (p. 423). Label deseribd: he hates Christians. He has his pavilions pitcht on the shore. Celidoyne talks to his attendants, and they take him to King Label, who treats him kindly (p. 423), and asks who he is. Celidoyne tells him. Label says he knows Evalach, and is sorry to hear that he has changd his faith (p. 424). Celidoyne tells Label how he was deliverd from Calafere. Label wonders at the boy, and makes him a knight (p. 425), and lets him lie by him; and tells his Council that he should like to marry Celidoyne to his daughter (p. 426). Label then goes to bed, and has a Vision of a Tree from which flowers grow, and of a Fiery Serpent which destroys the tree and flowers (p. 426-7). In the morning the king's guards tell him they have caught a lion. They then wake Celidoyne, and take him to the king. Label orders his Council to be ealld (p. 427), tells them his dream, and asks them to interpret it. They consult, but cannot. Celidoyne then rises, and tells the king that he will explain it to him (p. 428). Celidoyne then tells Label what he saw (p. 429), and declares that the Meadow means the World, which is pleasant to sinners, who think that it will abide with them for ever (p. 429); but, as the meadow is seoreht by the sun, so will mankind be when the soul leaves the body (p. 430). As to the Tree, it signifies man's person, even Label's, which is feeble and poor (p. 430). And of the Flowers, there is an unfading one, the Virgin Mary (p. 430); her, Label did not see, but only fading ones, Bounty, Prowess, Courtesy, of which and other virtues Label has many, but not devoted to the service of God (p. 431). The Heap of Earth signifies the mass of man's sins; and Label has heapt sin ou sin daily since his birth (p. 432). The Serpent signifies the death of the soul, which comes to those who will not turn from the joys of earth (p. 432).

¹ The Additional MS 10,292 (fol. 36 b, col. 3) heads this chapter 'Ensi que j. tempest en mer la v deus nes furent en grant peril,' and begins 'En ceste partie dist li contes, que quant les .ix. mains en oreint porte celidoine hors de la poeste calafer en petit d'eure, si comme on le sot uraiement, puis que il fu eslongies del pais tant comme l'espace de .x. iournees dure.'

Celidoyne then says that he will tell Label of a secret deed done by him, and warns him that he will die within four days (p. 433). Celidoyne then tells Label that God commands him to turn Christian; and as a sign tells him that he, Label, had secretly murder'd his sister on the 1st of May, for refusing to let him lie with her, and had cast her body into the sea. Label says no earthly man could have known this (p. 434). He has his bed made ready; gives Celidoyne in charge to his barons (p. 435); goes to bed, and makes long and grievous lamentations, calling himself a poor eaitiff, who shall die like the poorest man. And where shall he then go? (p. 435). What shall he take with him? (p. 436). He has nothing to meet death with, and none can tell him what he shall be after death. Therefore, let him remember his life, and choose now for endless joy or pain (p. 436), knowing that this world's joy is but sorrow and mourning. Wretch that he is; yet God has warnd him. And so he falls asleep (p. 437).

Now here declareth in this partye,
how that the Nyne hondis Sekerlye
delyverid Celydeyne Owt of dawngere
From alle the veniaunce of Calafere ; 4
With Inne Schort tyme, Er he Cowde knowe,
Ful fer from his Contre was he throwe
Into the Se ful Apertlye ;
Al hol x. Iornes ful Sekerlye 8
And half A Iorne,¹—As Seith the book,—
there was he left, ho-so wile it look,
be the wil of the Maister Above,
that on Celidoyne gan preven his love,
and lefte him there In An Yle 12
besides that his fadir was In Exyle;²
properly from his fadir fyve Iorne
this Celydeyne was left ful sekerle. 16
and whanne In this yl he was there,
Amyddes In the See he wiste neuere where,
and therto A Child but of ȝong Age—
vii. ȝere v. Monthes³—and þerto fair of visage, 20

¹ tant com l'espasse de .x. iournees durent.—A.

² sour la riuë de mer, en vne isle ou ses peres estoit.—A.

³ iouenes enfes en l'aage de .x. ans seulement.—A.

When the Nine
hands deliverd
Celidoyne from
Calafere,

they left him 101
days' journey off,

in an island.

He was only 7
years and 5
months old.

- & therto Closed In A wondir place ;
 In the Same plase þere that he wase,
 vpon the ton side A wylde forest
 Walkyng wel ful of Raveynous beste ;
 the tothyr was the Open see,
 Where as litel Comfort thanne Sawh he
 but hyghe Rokkes & wateres wilde ;
 this was feble Comfort for A Childe :
 but þif he hadde had þe More Compenye,
 To A child it was ful gret Anoye.
- 24 On one side of
Celidoyne is a
wild-beast forest;
- Anon As thus In this yl he was,
 The wedyr gan chongen In that plas,
 To dyrkenc, & to Reyne it gan ful faste,
 And to lyhtene and thondren thanne Atte laste ;
 And So Oribly ferde that trowbelynge,
 that semede An Ende Al the world to bryinge.
- 32 It rains, lightens,
and thunders.
- thannte this Child of tendir Age
 Sawgh that the See was So savage
 And So spetous onne forto loke,
 that for drede his herte tho quoke
 lest that the wawes Of the se
 Scholde han Comen þere he hadde be ;
 And so vpe Into the yl he drowh him faste,
 & In a Rokke he Aspyde Atte laste
 Where it was Cloven In part Asondir,
 And thedir In he wente for ferd of thondir
 Also sore Abasched As he Myhte be ;
 And Evere to wardis the see loked he.
- 40
- 44 Celidoyne takes
refuge in a cleft
of the rock.
- So longe atte laste loked he there
 Tyl him thowhte, As be his Manere,
 he sawh where Comen, As to his Eye,
 Schepis with Meyne tho Sekerlye,
 So that the wawes of the Se
 To that yl hem drof ful Sikerle.
 thanne they Criden þat with-Inne were,
 “ Save vs, oper we schole perschen here.”
- 52 [leaf 38]
He sees ships
coming to his
island.
- 48
- 56

- And whilles they Criden, & Maden this fare,
 Two ships come to the island.
 Twcyn Schepis to þat yl A-Ryved there ;
 To the Same Roche there Celydoyne was,
 Comen bothe Schepis, As was here gras. 60
- An old mariner
 says they're worse off on the island than the sea,
 And whanne that they weren Aryved there,
 thanne Cam þere forth An Old Marynere
 that Knew more thanne Ouy Othir
 Of Al that Compenye Among þat foþir ; 64
 And thus he Seyde ful sore wepinge,
 With deolful Noise and Sore Cryenge :
 “Sire,” he seide, “this ys A wondir Chaunce,
 that of Ourc lyves we weren In dowtaunce ; 68
 and now is mochel wers than it was Er,
 For we ben In A gretttere daunger ;
 For here Nys non thyng but wilde beste
 That vs schal devouren, bothe Mest & leste,
 and Serpentes bolde, and dragouns wilde,
 that don devowren bothe Man and Childe.” 72
 thanne sterte there forth An Old Knyht,
 And Spak to the Maister with Al his Myht ; 76
 “Maister,” he seide, “have thow non fere,
 Whiles that fyve hundred kuyghtes ben here ;
 Of the bestes we scholen not drede,
 So mochel we trosten In Owre Manhede.” 80
- And In the Mene whille þat thus gonnен talken,
 Celidoyne walks towards them.
 Celydoyne to hem ward gan forto walke,
 and Supposed that Cristene they hadde ben,
 but paynemes they weren Alle beden, 84
 They are pagan Persians,
 going to fight the Syrians.
 1 and born of the lond of pereye,—
 thus weren they Alle ful Sekerlye—
 And wenten toward the Ost of Syrre,
 that Kyng Samwelis brothir had slain Sekerle,¹
 for that with his wif he hym fond
 dishonestly, Aȝens lawe of lond.

1—1 et ne de perse, et aloient a ost el roiaume de syre, sour samuel, qui le frere au roi de perse auoit ochis.—A.

So happed, that Among this Compenye was thike tyme the kyng Of pereye,	92	
Which that was ȝong man, bothe faire & lel ; his Name was Clepid there Kyng Label ;		Label is King of Persia.
which was A knyht bothe stalworthe and worthy, And vpon his Enemies ful Crwel & hardy ;	96	
but In Al the world So mochel hatred ¹ he than As he dyde the trewe Cristene Man.		He hates Christians.
And whanne to this Roche Aryved they were, Anon kyng Label Comanded there—	100	
Whanne he Sawh þe wedyr was Ouerpast, And it Gan to Cлерен Atte last,—		
he Charged that his pavylouns weren pyht, For there wolde he Resten Al Nyht.	104	
Anon they fulfilden his Comaundement, And pyhten his pavylouns þere present.		
And whiles they weren Abowten here harneys, Celydyne Cometh down In to that pres,	108	Celidoyne asks the Persians who they are.
And hem Grette In his Manere, And Axed of what Contre þat they were.		
And they that of him hadde wondir tho, Merveyll what Contre that he Cam fro,	112	
And thus him Answerid Certeinlye, 'that they weren of the lond of percy'e :'		
And so they token this Child Anon, And to Kyng Label they gonne to gon.	116	
thanне whanne Kyng label hym behelde So faire A Child, and of so ȝong Elde,		King Label
And therto Clothed So Richely, In his herte he hadde gret ferly,	120	
And thowhte he was Comen of gentyl Kynde, for this Ran Euere In kyng Labelis Mynde.		
And that Child ful gret Chere he Made, And fayn he was that Child to glade,	124	receives Celidoyne kindly.

¹ ? for 'So moche ne hated : —ne nus ne haoit si mortel-
ment crestiens com il faisoit.'—A.

King Label asks
Celidoyne whence
he comes.

& sore desired he forto knowe
the Childe kenrede vpon A rowe ;
So that this Child he gan to freyne,
And gan to Axen thanne Certeyne
Of what Contre that he was.

Celidoyne

And thanne þat child so ful of gras,
that Cowde more In his degré
thanne ony oþer Child ful Sekerle,

tells him,

Told hym Even the Rihte weye
Of Al his Kynrede ful Sekerlye,
& told hym Ek More ouer therto

and how Nasciens

that his fadir newe Cristened was tho,
And Al the lond Abowtes In-virown,

and he, Celidoyne, “ And, sire, Cristened I am with-owten More sermown,
& Cristendom I took Certeinle

were christend
by Joseph.

Of the hyghe bischope Of Cristiente,
the wheche hyght Iosepe, I vndirstonde,
that Crist Sacrid bisschope with his owun honde.”

Label laments
that Mordreins
and Nasciens have
turnd Christians

Whanne kyng Label herde of this tydynge,
With-Inne him Self he made Mochel Mornyng,
For he knew kyng Eualach ful wel,
And of his prowesse the Everydel
that Eualach dyde with his Owne hond ;
thus dide he Celidoyne to vndirstond ;

and forsaken
paganism.

“ Also, Celidoyne, ful Certeinly
I knowe thy fadir As A knyht worthy ;
Wherfore me Repenteth In Myn herte,
For these tydynges don me smerte,
that they ben torned to the wikked fay,
And han forsaken here Owne lay ;
and Also thy Self, with gret folye,
thy feith hast forsaken vtterlye,
therfore with me schalt thou go,
to Asayen what I kan don the to ;
And þit schalt thou tellen Me
how that thou Come Into this Contre,

128

132

136

140

144

148

152

156

160

Into So savage and so wilde A plase,
there as Neuere to foren tymes Man I-wase."

And Celydoyne hym tolde Anon,
'how that he Owt of presown was gon,
Owt of the hows of Calafere
that My fadyr & I In presown were,
and how bothe they weren Owt past
thorwh Cristes Myht, and that In hast.'

" And whanne Calafer sawh that it was so
that my Fadir owt of presown was go,
thanne Comanded Calafer Anon
that An hy Into þe towr I scholde gon ;
and there, of his hy Crwelte,
Of that hye towr down Caste he Me.

but Iesus Crist, of his goodnesse,
Wold me not weten In swich distresse ;
But be his Mynestres there Anon
I was deliuered from Alle my fon.
and whanne I was In myn fallyng,
they me Resceyved with-owten taryenge,
and Into this plase they me browlite ;
but Sekerly I ne sawh hem nowhte.
Wherfore, Iesus Crist, graunt Mercye,
that so me deliueredest from myn Enemye !"

Whanne the kyng herde Al this Mevyng,
With-Inne him Self he Made gret Morneng,
and seide tho to his Compenye,
" Of this Child I Merveille now Certeinlye."
thanne Seide his Cownseil to hym tho,
" Maketh hym A Knyht, we reden ȝow so,
For that, sire, is the manere
Of Cristen peple Everiwhere ;
For An Awntre vs thenketh In oure Mynde,
that A fairere Child schole ȝe neuere fynde."
there the kyng him made knyht Anon tho,
Supposing Of his feith to putten hym fro.

Celidoyne tells
Label how he and
Nasciens were
delivered from
Calafere.

164

168

172

Christ had him
caught in mid-air,

176

180 and brought to
this island,

184

King Label con-
sults his men,

188

192

and then knights
Celidoyne.

196

That Nyht the Kyng Ordeynede so,
 that wachche Abowtes hym scholde be do ;
 And Celidoyne he worscheped there ouer Alle thing,
 & Al Nyht be hym lay As his derlyng. 200

King Label says
he'd like

tho whanne the Child on Slepe was,
 ȝit slepte not the Kyng, As happed be Cas,
 but Axede Of his Conseil there Anon,
 'What were best with that Child to don, 204
 that thus hath Taken Cristiente,
 And his Owne lay forsaketh he.'
 "ȝif I Cowde don him it forsake,
 My dowlter his wif thanne wolde I Make ; 208
 For I knowe ful wel In My Mynde
 that he is Comen of ful gentyl kynde,
 So that he may not faille In non wyse ;
 he Moste ben A knyht Of worthy Aprise ; 212
 So thanne my dowlter schal he have,
 And Al my Remi bothe Sownd & save."

Thanne Aftyr the kyng was leyd Anon,
 And Every Man to his wachche gan gon, 216
 the kyng On Slepe be-fyl Anone ;
¹And thus sone hym Cam vision vppone.

Label has a Vision

hym thowhte that In A medewe he was,
 Whiche was large & Grene In that plas ; 220
 And In that Medewe A fair Tre there was tho,
 And Many diuers flowres Owt of it Gonnen go,
 that Envirownd this Tre Al Abowte,
 And ful of flowres it heng with-owte, 224
 As it Axeth the kende After A tre ;
 And this Manere wise thus thouht he.
 Whiche tre the kyng beheld ful faste,

^{1—1} et maintenant li fu aus qu'il estoit en .j. pre, grant, et large, et verdoiant, et biel. Et en chel pre auoit vne ouchele [*pot*] de terre qui estoit toute nueue, et estoit empie de motes de terre. Et ichele ouchele estoit par de-fors toute auriounee de flours qui de li issoient ausi comme d'un arbre naissent par nature flours et fuelles. Et li rois regardoit l'ouchele, dont il se meruilloit moult quant il en ueoit flours issir.—A.

- | | |
|---|-----|
| And fer-Offen Merveilled Atte laste
how this tre Swiche flowres scholde bere, ¹
Wher-offen he Merveilled In his Manere. | 228 |
| And besides this Tre Cam Owt A Serpent,
that there flawmes of fyr out Caste verament,
and wasted this faire tre Anon, | |
| And Alle the flowres þere Everichon :
thanne Anon After, I the plyht,
Al this was past Owt of the kynges syht. | 232 |
| Thanne on the Morewe whanne it was day,
the wachche to hym Cam with-owten delay,
And tolden hym how they hadlen that Nyht
Taken A lyown with ryht gret myht,
So that they thowhten, As I vndirstond,
That lyown to leden Into here Owne lond.
Thann to Celydoyne tooken they þe way,
And A-wooken the Child there he lay ;
for ful sore On slepe was he,
that Al nyht to fore In thowht had be
For his fadir Sire Nasciens,
That he ne hadde ben In his presens. | 236 |
| And whanne he was Clothed Anon tho,
To the kyng Anon was he browlt to ;
thanne the kyng him took be the hond,
And sette hym At his feet, I vndirstond.
thanne Comanded he there anon
that Alle his Conseille to forn him scholde gon.
And the wysest of Alle his Meyne,
to forn hym they sembled ful sekerle. | 240 |
| And whanne they weren sembled Everichon,
To hem the kyng thanne scide Anon :
“Lordynges,” quod the kyng tho,
“A wondir avicioun this Nyht Cam me to ;
Wherfore In Ese neuere schal I be
tyl there-Offen I knowne the Certeynte,
And wherto that it Tornen May, | 244 |
| and a Serpent that
casts out fire,
and burns up the
Tree and its
flowers. | |
| Label's men tell
him they've
caught a lion. | |
| They wake Celi-
doyne, | 248 |
| and take him to
the King. | |
| Label summons
his Council, | 252 |
| and tells them of
his Vision. | |
| 260 | |

- In herte sehal I neuere ben glad parfay. 264
 & this is the Cause that I for ȝow sente,
 [1 MS Ententente] ȝif Ony of ȝow be ȝoure Entente¹
 Cowde me declaren the verite,
 & what signesfaunce þat this myhte be." 268
 Label tells his
Council his
Vision,
and asks 'em to
explain it.
They can't.
Then the boy
Celidoyne
[2 wende, turn]
tells Label that
he'll
expound the
Vision,
as God enables
him.
- So þat he declared to hem his Avisiown,
 Of Al that he hadde Sein, hol & som ;
 And Aftir, hem preide Everichon
 here Avis to schewen þer-offen Anon. 272
 thanne these Men thowhte hem be-twene,
 What Maner of thing it scholde Mene ;
 but they ne Cowden for non thing
 bryngen that veyown to An Endyng. 276
 And so they seiden to þe kyng Anon,
 'that non Exposisioun Cowde they don.'
 thanne the Kyng Abascht hym sore,
 & seide, "somwhat it tokeneth, with-owten More." 280
 "Sire," they Seiden verament,
 "We konne non oþer knownen in owre Entent."
 Whanne that the Child wheche þere sat
 Atte the kynges feet, undirstood Al that 284
 Whiche the kyng hadde Schewed to his Meyne,
 there-offen to han knownen the verite,
 this Child him dressed vp Anon,
 & on his feet stood to forn hem Echon, 288
 [. no gap in the MS.]
 And forto speken wolde he wonden² for non,
 But spak so lowde to the kyng
 that þere offen þe peple hadde Merveillyng : 292
 "Kyng label, I se wel now here
 that thy Conseil ne Can in non Manero
 the declaren the verite ;
 but, sire kyng, I schal schowen it to the,
 lik as the grete Maister Above,
 Whos Servaunt I am, & whom I love,
 Me hath schewed In My Mynde,

the goode lord that is so kende.

300

Celidoyne tells
Label he saw a
Meadow,

a Tree surrounded
by Flowers,

304

and a Serpent
that destroyd
the Flowers.

" thou sie In thyn Avisiown
A grene Medwe, Alle & som,
& þere-Inne was A fair Tre
þat with flowres Envirownd was he ;
And Aftyr thou sye A Serpent,
wherthorw Alle the floures weren schent.

" Now schal I tellen the my Resoun
As Cometh to myn ȝonge discessioune,
For I nam but ȝong, and litel of wyt,
So gret A thing to declaren It.
but wete þou wel In Certeyn,
that þe holigost fulfilleth pleyn
Alle his Servauntes Everychon ;
& so be his Miht I schal the it vndon.

308

312

" The medewe that was so fair & Grene,
signefieth the world ful of treye & tene ;
and ȝit is likenge to alle tho
that there-Inne Abyden & go,
an tho þat there-Inne ben wel at Ese,
And Namliche to synneris it doth hem plesse
that lyn Evere In gret dedly synne,
To hem þe world is plesyng neþer more ne Mynne ;
For thus they wenen, with-owten Mo,
That the world scholde neuere hem fro, 320
and that Evere In strengthe scholde they be,
and the world with hem laste ful Sikerle ;
& thus they hopen Algates to dwelle
In Ioye & blisse, as I ȝow telle.

320

324

328

[leaf 39]
The Meadow is
the World,

" but ho so wele vndirstonde the verite,
I schal declaren, and ȝe welen herkenen Me ;
and Oþer wise it is in signefiaunce here,
for the Medwe fareth In this manere :
On þe Morwe it is grene, & ful of flowres
that fair is to Sylte, & swete of Odours ;
and At Even, be hete of the Sonne,

332 which in the
morning is green
and full of flowers,

and at even is

- scoreht and dry, Forskorchid & drye to-gederis ben Ronne : 336
 Ryht so fareth Mankynde Anon
- like man's soul
when it's left the
body. Whanne the Sowle from the body is gon,
to this Medwe may likned I-be,
as to foren tymes I schew to the. 340
- The Tree means “ and what this tre ¹doth signefie,
Whiche is of feble Nature Sekerlye,
Signefieth be mannes persone here,
That Is so poure In Alle Manere, 344
and is Comen of so poure kynde,
ȝif thou wilt here-ofien taken Mynde ;
and of so gret Frelnesse & Caytyvete
here offen cometh Man, As thou myht se : 348
this day A man he Is, to Morwen Is he non :
& so it sehal fare be vs now Everichon.
but sekerly, kyng label, to this Tre
At this tyme I lykne now the. 352
- which to-day is,
and to-morrow is
not,
like King Label. “ and of the flowres that þere Abowtes be,
be-thenk with-Inne thi self, and be-hold & se ;
but And thou wilt herkene to me,
of A blessid flowr I sehal tellen the, 356
that Neuere defaded for non thing,
whiche is þe virgine Modyr of þe glorious kyng,
That bar god & Man, Owre Savyour,
whiche is Marye modir & Maide, þat blessid flour. 360
this flour, non thing Apeyren it May,
from þe begynneng Into domesday ;
and there as Oþer flowres boþe dryen & fade,
this flowr is Evere bothe Ioyful & glade. 364
- The unfading
Flower is the
Virgin Mary. “ but of this flour that is bothe bryht & Cler,
- ^{1—1} Si dois apres ueoir la senefiauche de l'ouchele [*pot*], qui est feble chose et maunaise, et de si poure sustenanche ke ele puet maintenant estre brisie, Et ke li potiers le fist de limon [*mud*] vil et maunais ; senefie home, qui est si poure chose, et com erces de si maunaise semenche, qu'il est ausi frailles et ausi caitis comme li pos qui de legier est brisies. Ensi frailles est hom, car or endroit est, et ore endroit n'est mie. Par l'ouchele ke tu veis en ton songe, es tu senefies, rois labiel.—A.

- In thyn Avicion haddist þou non warneng ther ;
 For that flowr fareth In non degré
 As the flowres that weren schewed to the. 368
- The flowres that Fadyn so Every day,
 Abowtes the, Sire, they ben In fay.
 And wilt thou knownen, sire, what they be ?
- Anon, Sire, I schal here declaren hem the : 372
- The ton flowr is bownte, ful Sekerly ;
 The secund prowesse ; the thrydde is Cortesy ;
 and Manye other vertwes ben The Abowte,
 Mo thanne Anoþer man hath, sawnz dowte, 376
- And bettere Norture In Alle degré
 thanne Manye Oþer ben Sekerle ;
 For As manie vertwes thou hast, with-Owt n variaunce, all which,
 As Euere hadde Man that is ful of Mescreaunce ; 380 and others,
 And therto thou Art bothe fair & semly ; Label has,
 but not to god, I sey ȝow pleynly,
 but onliche to that fals & strong Enemy
 that Alle dayes of thy lyve thou woschepist only. 384
 For so manye vertwes In the ben
 As Evere In Miscreaunce A man may sen ;
 Wherfore it is gret Rowthe & pyte
 that so gracious vertwes In Miscreaunt schold be. 388
- “ Now schal I the declaren¹ Every del
 —and thou wilt vndirstondyn Me wel—
 What signefieth that Ilke tre,
 and the floures that þere-Abowtes be ; 392
 and the ²hepe of Erthe that is therby,
 As schal I the declaren ful Openly.
- “ that hepe, it is to vndirstonde,
- ¹ for ‘have I the declarid’: the French is, “Or t’ai dé-moustre,” fait li enfes, “ke l’ouchiele senefie, et les flours qui entour estoient.”—A.
- ²—² The earth is in the pot: see the French note to l. 341, p. 430. Ore te dirai ke la mote de terre senefie. La terre amonchelee dedens le pot, senefie la grant cargé des pechies morteus ke li hom maleureus amonchiele chascun iour dedens soi plus et plus par meseser encontre son ercatour, quant il ne se ueut amender, ne pour parole ne pour amonestement ke on li die.—A.
- The Flowers that
fade are
1. bounty;
2. prowess;
3. courtesy;
- all which,
and others,
Label has,
and is fair,
but not to God.
- The heap of earth

is mankind filled
with mortal sins.

that mankynde In ony londe 396
be fild so ful of dedly Synne,
of filthes of wretchednesse, hem Alle with Inne
and Every day they hepen More and More,
& gaderen hepe vpon hepe, þat doth hem sore, 400
be wretchednesse & Many Othir thing,
Everyday to here Owne hyndring,
and greven sore here Creatour,
Whiche that they Owten don honour ; 404
And they welen not Amenden hem for non thing,
For speche neþer for Manassynge.²

This heap of sins
is in King Label,

"and this hepe, sire, Is with-Innen the, and from thy birthe Euere hath be ;	408
For sethen of thy modyr that þou were bore, dilst thou Nevere good, lasse ne more, but Euere Contrarye thy Creatour ³	
thou hast him wraththed In Every Our ;	412
and thus hast þou gaderid with-Inne the, hepe vpon hepe ful Sekerle, and Every day Synne vpon synne,	
and of this lif noldest þou not blynne ;	416
thanne thus be thin Aviciown thou Art the same, bothe Alle & som.	

The Serpent is the
death of the soul
of men who

"Now of this Serpent I schal the telle,
and thou wilt lestene me vnytyle : 420
the serpent, the deth of þe sowle doth signefye,
Of Man that In this world lyveth bodily,
and In the world hath passeng delyt,
Where-offen neuere that he wolden ben qwyte ; 424
and for non warneng ne wil not he
Tornen to the Ioye that is lastyngle :
and for they welen not don so,
to Endeles deth therfore they go.
of thy Avicioun this is the signefiaunce, 428

³ ne fesis tu riens, ne en parole ne en oeure, qui ne fust contre ton creatour.—A.

as me scheweth the holy gost with-Owten variaunce.

“and for þat in me thou schalt han more Aflyaunce, That Celidoyne
I schal the tellen of a more dowtaunce, may be more
of swich A thing As thou hast don
longe tymes hens, & fern Agon,
and thou hast evere In supposing
that þer-offen knoweth non Erthly thing
but thou Alone, ful Certeinle ; 432
but þou art desceyved, I telle it the ;
For he that knoweth Alle thing,
Me hath it put in vndirstondyng.” 440

436 he says he'll tell
Label a secret
thing.

Whanne the kyng herd him thus seye,
Al Red he was for schame Sekerlye :
“Sey on,” quod the kyng tho Anon,
“What is that thing whiche I have don,
that thou seyst non knoweth but I :
Sey on what it is now, belamy.”

“Sire,” quod Celydoynes tho,
“that schal I anon gladliche do : 448
And thou wilt, Afor Al thyn Meyne,
Owther thou wilt Ellis, In prevyte.

¹ For As I haue be ful supposing
of Enformeng of þat glorious kyng,
the prikkes of deth doth signifie
the serpent, I sey the ful sekerlye.”¹ 452

The Serpent
means the pricks
of death,

“Schal I thanne dyen ?” quod the kyng.
“þe, with-Inne fowre dayes, with-owten varyeng, 456
Owt of this world schalt thou pace ;
but whedir thou Nost, ne Into what place.
and therfore loke what Conseille thow wilt have,
ȝif that thou thenke thy Sowle to save ;
and loke that thou now leve Me,
For thing that I schal tellen to the.” 460

and Label will die
within 4 days.

¹—¹ et si le vous mande par moi li haus maistres, chil qui set toutes les choses qui sont a uenir, ke li serpens ke vous veistes en nostre songe, senescie le point de la mort ou vous estes venus.” A.

thanне this kyng took hym on Syde,
to weten what he mente At that tyde.

464

Celidoyne tells
Label how

“ Sire kyng, warneng I ȝeve to the,
Anon that Cristene Man that thou be ;
And thus Sente the forto Say,
the hyghe Maister that is god verray ;

468

And be this Tokene he sente to the,
that non thing to him Is preve :
how that thou, the ferst day of May,
thin Owne Soster thou slowe In fay,

472

For Cause sche wolde not suffren the
with hire bodily to done Synne and foolee.
And whanne þou Sye sche wold not don so,
And thy folye Concentyn thereto,

476

Anon thou smotest of here hed,
& Into the se threw it In that sted ;
Anon the bodi Aftir thou threw Also ;
this Movrdre didest thou with-owten Mo.

480

And to this wendest þou ful Sekerle
that non Man hadde ben preve ;
but he that is Aboven Alle thing,
Of this Made me to haven vndirstondyng :

484

therfore, lord, worschepid Mot thou be,
that sweeche thing openly schewest to Me !”

Whanne the Kyng herde hym tho speken so,

“ Merveilles thou hast me told,” quod þe kyng tho, 488

“ For there nys non Man Erthly levenge
that I supposid coude telle me this thinge ;
And of Myn Avicioun hast þou me told
verray trowthes be many fold,

492

And so openly as thou hast declared it to me
Cowde non Erthly man don Certeinle.”

Label confesses
that no earthly
man could have
told him this.

thanне he Comaunderd his Meyne ful sone
his bed to Maken, for þerto wolde he gone,
For distempred A lytel he was,
So he hem tolde In that plas

496

He orders his bed
to be made.

- they fulldilen Anon his byddyng
 In Alle Maner wise, to plesen the kyng ; 500
 And thanne Comauaded he his barouns Anon,
 Good warde of þat child to setten vppon.
 thanne they Answeryd hym Anon,
 And seide his Comauandement scholde be don. 504
- To his Cowche wente the kyng thanne,
 Also hevy As Ony Erthly Manne,
 And warned his Barouns Everichon,
 'that Nyhe hym Comen scholde neuere on ; 508
 Whethir he be freend other kynnes man,
 Ny hym Scholde Comen non Maner of Man.'
 So that they kouered the kynges pavyloun,
 that of non wyht he scholde heren þe sown, 512
 and Also that alle Maner of Clerte
 From that kyng defended scholde be.
- The Kyng on his Cowche was leyd Anone,
 And to hym Self he Made ful gret Mone 516
 For the wordes that Child Celidoyne
 to hym hadde there seid In Certeyne.
 thanne gan he to wepen wondirly Sore,
 With wryngeng of hondis, & ȝit Mochel more, 520
 that the water of his Eyen Ran by hym Adown,
 Al Abowtes his body there In virown ;
 And thus to his persone he gan Compleyne
 of Manye Caytyvetes tho In Certeyne : 524
- "Ow thou now ful powre Caytyf,
 With owten Counseil, & Cursid Of lyf,
 that Neuere ne woldest Counseilled be
 to non good lyveng, In non Maner degré,
 that the myhte Counseille thy sowle to save ; 528
 Swich Maner Counseille wost thou not have !
 Now, fals Caytyf, here schalt thou deye
 As the porost man In the world trewly.
- "Whedir schalt þou go, thou Cursed Caytyf,
 Whanne from thy body Is past thy lyf ? 532
- King Label goes
to bed,
- and moans over
what Celidoy ne
has told him.
- He weeps bit' erly,
- says he's a poor
caitif,
- with no one to
save his soul :
- he shall die ;
- and where shall
he go ?

- What, trowest thou, Caytyf & wreachche Also,
thy Crowne to have whanne þou dost go, 536
Owther thy Septre In thy hond ?
- What, wenest þou to ben kyng of a lond,
And to haven lordschepe As thou hast here,
And therto so moche welthe In Alle Manere ? 540
A, thou Caytevous kyng In Alle Manere,
With Owten Cowncil that the konne lere !
- Now atte ferste myhtest thou knowe
that þou hast non Conseille, neþer hy ne lowe. 544
A, kyng and Caytyf Also,
With owten Ioye Art thou Euere Mo.
- For this that me clepeth the prykke of deth,
Whanne that Eche man schal lesen his breth, 548
thanne forsaken Me bothe Modir & wyf,
And Alle the peple that Evere boren lyf ;
- For there kan non of hem Alle
tellen what Aventures me schal be-falle 552
Whanne owt of this world that I schal gon,
What Aventures me scholen fallen vppon ;
- Whethir Riche other powre that I schal be,
Owther A man of lowere degré, 556
Owther At Ese, Other At non Ese.
- “ O caytevous kyng, ho schal the þere plese ?
O thou wreachche and Ek Caytevous kyng,
that hast here So gret A gaderyng, 560
And so Manye worsehepis As thou hast here !
- O, powre wreachche, what schalt þou han Ellis where ?
And whanne hens that thou schalt go,
thow nost whether to Ioye oþer elles to wo. 564
Now, Caytevous kyng, Remembre the wel
Of Alle thy lyveng Everydel ;
- And ȝit, powre Creature, whiles þou Art here,
Conseille the better, and In Other Manere ; 568
For At thine choys now shal it be,
Whethyr to Ioye oþer to peyne þat thou wilt fle,

King Label says
that he has

no counsellor.

None can tell him
what shall befall
him when he
quits this world.

Now he must
choose joy or
punishment.

Whanne Owt of this world thou schalt pace,
thow wost neuer Into what Manere of place.

572

“ For of this worldys Ioye Inowh haue I,
As mochel As Ony Erthly man trewly
that Evere of myn Age was born—

As I have Rehersed here befor—

576

But for As Mochel As that I have knowengē
that this worldis Ioye nys but sorwe & mornenge,
And that In Morneng schal ben the Ende,

Alle sweche as I am Euere forto schende,

580

thanne knowe I wel that In Every Owr
the Ioye of this world Nys but dolowr,
Wraththe, Envy, and wrechchednesse ;
this hath me thus browht In distresse.

584

thus thanne be my self now may I knowe,
that Alle my Ioyes to sorwe ben torned On A rowe.

“ A, kyng Caytyf, whanne thou hennest dost go,
And Into what place þor Nost, ne whedyr to, 588
And whethir that sorwe schole Euere hauen Endyngē,
Owther Ellis Endelesly to ben lastynge !

O most vnworthy wrechche that Evere was,

Now þe Ende of thy lif Aprocheth In this plas,

592

His end drawes
migh.

And the begynnēng of thy Sorwe & Care

Now hast thou fownden Every whare.

Now bethenkethe, the moste wrechche þat euere was born,

[leaf 40]

why ne wost thou knownen this here befor ? 596

For he that knoweth Alle Manere of thing,

God has reprovl
him,

Of hym it is to me ful gret Reprovynge ;

and he that knoweth Alle thing that is Comengē,

and that to me hath now sent this warnenge,

600 and warnd him

Whethir þat I wele Chesen Ioye other peyne,

to choose either
future bliss or
pain.

he hath me warned now In Certeyne.”

And thus In sweche maneres, & In Mornengē,

the kyng there fyl tho On Slepinge ;

604

Al be-wept lik As he there was,

he fil on slepe In that plas.¹

¹ There is no new chapter in the Manuscript.

CHAPTER XXXIII.

King Label's Vision in his Sleep, and Celidoyne's Interpretation thereof. Label dreams that he is on a broad highway (p. 440), where felons take all the passers-by, rob them, and put them in prison. A seemly man accompanies him along the road, and suddenly disappears (p. 440). He enters on a little path, full of trees and flowers, and hears a voice calling all people to wash and eat meat in the High City above (p. 440). Label goes on, and comes to a high mountain, and a fair fountain where the people are washing themselves (p. 441). He does not wash, but goes on to the City, and wants to enter, but cannot, because he has not washt in the fountain (p. 441). He looks through a wicket in the door, and sees at the table the sister whom he had murdered (p. 441). She tells him to wash, and then eat with them (p. 442). He goes back to do it, but the thieves lay hold of him, and drag him to a house in a desert valley, where foul people are, and which is filthy, black, and full of weeping and crying (p. 442). Label is in such a fright at this dream, that he roars for help, and all his lords rush to him (p. 443). Two of them ask him what ails him (p. 443); he says he has seen marvels in a dream, of which he *must* know the meaning; and he orders Celidoyne to be brought before him (p. 443). The lords wake Celidoyne, and bring him to Label, who asks him to expound what he shall tell him. Celidoyne promises to do so, by the help of God, and threatens Label with endless darkness if he will not obey him (p. 444). Label kneels to him, and promises to do all he is told to (p. 445). Celidoyne then expounds Label's dream to him: The Broad Road is the Old Law, the Robbers are the Devil, the Fair Guide is Jesus Christ, who took pity on Label (p. 445) as he had once pitied him. Again, as a ship at sea in a storm, without captain or pilot, is driven hither or thither on the broad sea, and can only be helpt by God (p. 446), so is a man on the broad road of sin in which Label has walkt; but God can bring him out of it (p. 447). As to the Green Way, it is the New Law (p. 447); and the Strait Way shows that they who are in it, wish not to leave it, but to obey God's commandments, which forbid sin. The Green Trees are the Pastors of Holy Church. The Voice calling all people to come and eat, is God's Grace (p. 447). The Well in the Mountain is God on his Throne, and the Unction of Baptism. The City is Paradise. The refusal to admit Label, when unwasht, into the City, shows that he cannot be God's child till he is christend (p. 448). The desert lands are Label's wicked works (p. 449).¹ The dark black house

¹ See in the French text, note ¹, p. 449, the exposition of the Serpent, its blindness, its flying to the Red Sea, and the

is Hell, to which Label will go unless he amends his life (p. 450).¹ Label promises to do whatever Celidoyne tells him (p. 451). Celidoyne bids him go to a hermit in a forest close by, and be baptizd. Label says he is willing, but asks his knights what they advise. They declare that they will not forsake their faith (p. 451). Celidoyne then dresses Label in poor clothes, and they go off to the hermit's abode (p. 452). They reach it at night, and the hermit is surprisd to see them; but embraces Celidoyne, and rejoices to hear the cause of their coming (p. 452). All night he teaches Label what belongs to holiness (p. 453), and tells of the lives of holy men (p. 454).² On the morrow the hermit fills a hollow stone with water, puts the king in it and baptizes him (p. 455). He then asks the king's followers if they will be baptizd. They say No. Label is clothed in a white robe, and thanks Celidoyne for saving him (p. 455). He then tells his knights that he forsakes them, and will take to his new life (p. 456). They are cast down at this, but seize Celidoyne, and carry him off (p. 457). He tells Label to remain with the hermit, and not to fear for him, as his God will protect him from all perils. On the morrow, Label dies, and goes to the bliss of heaven, and Christ works miracles for him on those who seek him (p. 457).

And Anon As In Slepe he was falle,
A wondir Aviciown he hadde with-alle ;
that he Entred In to An hy weye
Whiche was brod & large ful Sekerlye,
And so with men it was vsed to fore,
Where-offen he Merveilled wondir sore ;
Where As mochel peple there was
hawntyng that weye and that plas,

King Label has
a second Vision :

⁴ he is on a broad
highway,

full of men,

8

passage thereof by the Israelites, and the Serpent's change of colour ;

¹ And, note¹, p. 450, the reason of Label's sister being in Paradise.

² The French text makes Label tell the hermit a former Vision of his (p. 453),—how he was summond before a judge to answer accusations, and could only get three friends to go with him, of whom one lent him a cloak ; the second took him to a strange house and left him there ; but the third went with him to the judge, and produed a writing that cleard him from all the charges against him. The hermit explains, that the cloak is a grave-cloth (p. 453) ; the second friend, the relatives who take a man to the grave, the strange house ; but the third friend is the record of a man's good and evil deeds (p. 454). If the good preponderate, the man is savd ; if not, he goes to the dark house of Hell (p. 454).

whom felons
imprison and
rob.

A seemly man
bears Label
company,

and protects him
from the thieves
who seize other
men.

Label enters on a
little path,

and hears a
voice saying,
'Come, wash,
and go to eat in
the High City,
as God bids you.'

that þere non Man Mihte Entren ne gon
but that be felouns thei were taken Anon,
And In presown Anon I-do,
and alle here good Itaken hem fro.

12

Whanne he was Entred Into this weye,
A man by hym sauwh he faste bye,
Whiche semed A man of gret honour,
A semly persone, & ful of Favour,
And seide 'he wolde beren me Compenye,
tyl that weye I were past ful Sekerlye.'
So that togederys gommen they gon ;
the goodman to fore þe kyng folwed son ;
And Euere hadde the kyng gret drede
how In that weye he scholde spedē.
And As he loked hym there Abowte,
he Sawh of thevys A ful gret Rowte,
So þat þe kynges drede dyde Evere laste
Tyl that theke weye he were paste ;
For þer the thevys token there Every Man
That they Myhten leyн hond vpon.

16

20

24

28

32

And whanne In this weye long hadde he gon,
Abowtes hym he lokede thanne Anon,
And that man thanne sawh he nowht,
the whiche theke weye hadde him browht.

thannte In to A lytel path there Entred he,
The moste delytable that Evere mylhte be,
and ful of trees froyt berenge,
Al grene, & ful of flowres, to his semenge.
And whanne he was Entred Into this plas,
A wondirful vois him thouhte ther was,
"Cometh & wascheth, ȝe pleple Echom,
And to ȝoure Mete thanne schole ȝe gon
Aboven In that hye Cyte ;
For þer þe tables Al redy they be,
and swete Metes for ȝow I-dyht ;
thus sente ȝow to seyne the lord most of myht."

36

40

44

The kyng, that desired sore to knowen of this,
Whethir his sorwe scholde han Ouy Ende I-wys ;
And As he wolde han Enqwered of hem tho,

Faste to forn hym thanne Gonnen they go ;

and so folwede he faste Certayne

tyl that he Cam to An hy Mowntayne,
the heyest that Evere say he to fore

From the tyme that he was bore ;

On whiche Mountayn was A welle,

The fairest that Evere he herde of telle ;

and there they weschen Everychon

that to þe Mete In that Cite scholde gon ;

but the kyng, wysch there not he,

but Aftir that Compenye faste gan he fle.

And whanne to the gates they comen Echon,
Of that Cyte, they Entred Anon ;

Alle that Evere hadde waschen Atte welle
To that Cite weren weleomed ful snelle,

Where As gret Ioye they hadden there

In Manye A worschepful diners Manere.

Thanne the kyng Anon Entren wolde he,
but therto hadde non Maner of powste.

thanne Axede he of the porter Anon,

'Why that In to the halle he ne myhte gon.'

thanne Answerid the porter Aȝeyn,

"for þou wost not waschen thin hondys In Certein

At the welle, As Other han don,

þerfore here-Inne schalt þou not gon.

For non Man, but ȝif he Clene be,

Into this halle Entreth not he."

And the kyng, that ful of sorwe was,
Atte A weket loket In to that plas,

and sawl his soster that he hadde slayn,

Atte the hygh table Sitten Certein,

And with A chapelet vpon hire hed,

ful of precious stones In that sted ;

48

Label goes to a
high mountain.

52

His companions
wash;

56

but he doesn't.

60

At the gates
of the City,

all who have
washt are
welcomd.

64

68 But Label can't
get in because he
hasn't washt.

72

76

He sees his
sister whom
he murdered,
at the high table.

80

And him thoulhte hire neuere so fair Er
be A thousandfold As sche was ther.

And whanne sche sawh he beheld hire so,
Sche seide, " go, wasche the As we han do,
And þanne schalt þou with vs atte Mete be,
And ben I-servid with alle deynte."

Whanne the kyng beheld Al this Manere,
That he ne mylthe not ben Rescveyved there,

Anon his weye he turnede Ageyn
that same weye that he cam Certein ;
but wardeyn thanne hadde he non,
whanne thoruh this medwe he scholde gon.

thanane Cam this peple there Anon,
and vpon hym leyden hond Echon,
that of his deth neuere was he so sore Aferd
Sethen he Cam In-to Middillerd.

thanane he Axed hem Everichon,
' Why they leyden hond hym vpon ?'
" For we welen so, I telle it the ;

For thou Art Al oure In Every degre,
And with vs now schalt thou go,
In to what place we welen ledien þe to."

" thanne drowen they me forth Anon
be the her & be þe hondes, & forth gonne gon ;
and be the feet they drowen me faste

to An hows In A valeye Atte laste,
the whiche was wastful & wilde ;

and In that hows, Meyne that was vn-Myldle,
For it was so fowl, so hydous, forto be-holde,
that Erthely man was neuere so bolde
that hous to Entren to diserye,

It was so ful of filthe and velonye.
and wondir blak it was therto,

Ful of wepinges & Cryenges as it mylthe go :"
and Al this the kyng In Avisioun Say,
that for drede he deyde nygh that day.

Label's sister
bids him go and
wash.

84

He turns to go,

but, having no
guardian,

the thieves lay
hold of him,

saying he belongs
to them,

and drag him to
a foul house in a
wild valley,

full of filth,

and weepings
and cryings.

88

92

96

100

104

108

112

116

- And whanne him thouhte In his Aviciown
that Into þat hous they wolden han throwen him down,
And for drede Anon wook he there,
And wondirly Cryde, & in An hy Manere, 120
And Seyde, "help now, I nam but ded
but ȝif ich have Ony other Red."
And thus Cryde he with so An hy A voys
that he Made Riht A wondirful Noyg, 124
So that Alle his lordis and Baronye
herden how wondirly that he gan to Crye,
And to hym Ronnen they Alle Anon
Ferto weten what so he wolde don. 128
there fownden they him In his bed liggenge,
As A Man that Made wel Mochel Mornenge,—
Neuere Man So mochel Made to here mynde,—
which stoned hem Alle In here Kynde, 132
For Al day Merye they hadden ben.
But whanne the kyng thus gonue they sen,
Astoned fowle weren they alle,
What of this Mater Myhte befallie. 136
Thanne tweyne that with him weren most preve,
To hym they Comen ful Softele,
and seiden, "Sire, what may ȝow Aylle,
Oþer what Manere thing dyde ȝow Asaille," 140
For they knewen, be his Cryenge,
that he was Afred In his dremenge.
thannte seide he to hem Anon there
That thike tyme Abowtes him were, 144
" That there Say Neuere Erthly man
So Merveillous Syhtes as he Sawlh than ;'
" where-fore I schal neuere blithe be
Tyl there offen I knowe the Certeinte. 148
Now to fore me bring forth Celidoyn,
That myn Other Avision declared Certeine ;
and ȝif of this he telle me As verraylly
As he of the tother dyde trewly, 152

Label wakes
with fright,
and cries out
for help.

His lords run
to him

and find him
mourning in bed.

Two ask him
what's the
matter.

He says no man
has seen such
sights as he has.

Celidoyn must
be fetche to him
at once.

what thing he wele Comanden me to
At his Owne wille, I wyle it now do."

Label's lords
wake Celidoyne,

So to this child thanne gommen they go,
that I[n] A pavilown On slepe was tho ; 156
And him A-woken ful tenderlye,
For that to the kyng he Moste hye.
and the Child him dressed vp Anon,
And to forn the kyng thanne Gan he gon.

and bring him to
the King,

& whanne the kyng on þe child gan looke, 160

Gret Comfort thanne to him he tooke ;

"Now, Maister," quod the kyng thanne,

"As I holde the, most wysest manne 164
that enere Sawh I of thin Age,
And that born Is of so hygh parage,
I preye ȝow that ȝe wolden tellen me
Of that I schal ȝow schewen, the Certeinte."

who asks him to
explain what he
shall tell him.

Celidoyne says
he will,

by God's help :

"Sire," quod Celidoyne, "I wele ful gladly ;
but not be myn owne wit, sire, trewly,
but As I am Enformed of the Maister Above,
Whiche that thou Owghtest wel forto love.

172 and for thou wost not leven his word be me,

There-fore sore blamed sehalt thou be

For whanne thou Come to that Cite

Which In thy Slepe was schewed to the,

ȝif that thou wylt Entren there,

Thou Most don As I schal the lere ;

And but thou wilt Aftir me don so,

To Endeles dirknesse elles sehalt thou go,

To that dirk hous, ful of teres & sorwe,

Endelesly to dwelle, þat no man sehal the borwe."

but if Label
won't obey him,
he'll go to hell.

And whanne the kyng herd hym speken so,

On knes Aforn hym down fyl he tho,

& seide, "Al that Evere thou seyst me here,

I knowe it verrayly In Eche Manere,

And that thou Art hy with god Above,

I knowe ful wel he doth the love,

Label kneels
to Celidoyne,

184

188

So what that Evere thô[u] Comandest Me,
I schal it fulfyllen ful Certeinle.
For thou hast told me verraillye
That In myn Avicion I sawh Certeynlye."

and vows to do
all he bids him.

192

Celidoyne then
expounds Label's
Second Vision:—

"ze," quod Celidoyne Anon ryht tho,
"zit More schal I tellen the Er that I go :
I schal the schewen the Signefiaunce
Of Al thin Avicion with-owten variaunce,
So that the bettere thou schalt me leve,
For that swiche thinges I sehal þe preve :—

196

"The grete weye that thou there Sye,
Signefieth the old lawe Sekerly,
Where that so gret peple to forn han gon
As thou hast herd tellen of Many on ;
and swich As grete Maistres were,
And wolde not vndirstondin þe peple to lere,
but let hem Gon to Alle wretchednesse,
to filthes, and synne, And vnkendenesse,
So that Every day that Cursede Enemy
To hym hem draweth by and by,
And Casteth hem In to helle anon,—
As wel good as bad thedir wenten Echon,—
lo this Enemy is to Signefye,
that be the weyes lyn so ap[art]tly
For to taken hem that passen therby,
this signefieth the devel ful trewly.

the Broad Way
is the Old Law,

200

"Now [be] this weye that thou hast Seyn,
'the olde lawe' vndirstonde thou ful pleyn ;
and be the Robberis that ben there,
vndirstonde thou the devel In Ech Manere ;
And be the faire Man that with the wente,
vndirstonde thou Crist veramente ;
There God Of the hadde pyte,
And In that dredful weye Governed the,
So that thyn Enemyes hadden non power
In Non wyse forto Neyhen the there.

204

by which the
Devil casts men
into hell.

208

212

216

The Robbers who
seize men,
are the Devil.

220

Label's com-
panion is Christ.

224

Label once took
pity on Christ,
and so

For of him Ones haddest thou pyte,
there fore so hath he now of the ;
And wistest thou neuere what pete was
thike tyme In that same plas.

228

Christ led him
safely thro' the
thieves.

“ Now haue I told the Al In fere
Of that faire Man, In this Manere,
that In that weye Cowndered the
Among Alle tho thevys ful Sekerle ;
ȝit A Nothir Resoun I schal the Schewe
To forn Al this peple vpon A rewe,
be the grete weye that is so wyde
I schal the declaren At this tyde.

232

As a ship with-
out a coxswain

“ thou sixth wel whanne A schipe is with-Inne,

And to the Se goth, and may not blynne,

And hath nethir Maister ne Governour

That schipe to Steren In that stowr ;

240

And whanne fer into the Se Is he go,

and with the wynd beten bothe to & fro,

Tyl Amyddes the see that he be,

that brod & large Is Onne to se,

244

there Nis non Man that him Socoure May,

Sauf Only God that is verray ;

This Owghtest thow to vnrdirstondyn here

Of the weye of Synneris In this Manere.

248

so is a Christian
who's forsaken
his Creator.

“ For Anon As A Cristen man In Ony weye

Forsaketh his Creatour, Serteinlye

thanne hath he broken this weye Anon

that thou Sie Alle the folk Inne gon ;

252

thanne taken they bothe leve & lyicense

Forto folwen the develis preecene,

And thanne scholen they haven Compenye

that weye to gon ful Sekerlye,

256

and here flessches lust to fulfille,

and leven the goode wey, & taken the ylle

Aftir the develys Cownsaille,

that Nothing may hem A-vaylle.

260

And In this weye, Sire kyng label,
hast thou longe gon, thou wost ful wel ;
but now at this Manere of Comenge,
And thou wilt, thou schalt hauen Comfortynge 264
Of him that the best helpen he May,
[He] Schal the Owt Bringe this selve day.

“zit schal I more to the here declare
Of the grene weye that thou sye thare : [leaf 41]

‘The newe lawe’ it doth Signefye,
that Everiday Encresith certeinlye.
And the streite weye that was there,
Signefieth of hem that there Inne were, 272
[they] hadden [no] leve forth there to gon,
that Goddis Comaundement fulfilden Echon,
And of holy chirche Also thanne,
In þat wey wente swich maner of Manne. 276

“lo, this Goddis Comandement Is,
that non Child of holy chirche Iwys
Scholde Erren Aȝens his Creatour
be non manere of wise, for non dolour, 280
Ne nethir to don non dedly Synne,
Ne vsen non Coveitise neþer more ne Mynne ;
And forsaken Envye Also therto,
ȝif Aftir god & trowthe thou wilt do ; 284
Ne be non thouht to fallen In to synne,
but Evere the Ryht weye hold the with-Inne.

“ The Trees that be that grene weye stoden Abowte, The Trees by the
‘pastours of holy Chirche’ it signefien withowten dowte,
that Alle Abowtes the world don gon, Green Way are
289 Pastors of Holy
Church.

The holy vangelye forto vndon.

“ The vois that thou herdest Clepen there,
Signefieth ‘goddis Mercy’ In Eche Manere,
that Clepith Synneris that Synne han forsake,
And Iust that to his Servise han hem take,
And behotyth hem Al Manere of delicasye
That to ony Mannes wyt May Applye. 296

The voice speak-
ing to man is
292 God’s Mercy.

268 The Green Way
is the New Law.

The Well in the
Mo iutuin is God
on his Throne.

Be that welle, vndirstonde thou here,
Whiche In that Mowntayne thou sye there,
that is to Signefye Euere 'god Alone,'
That Aboven Sitteth In his trone, 300
the wheche is the heyest lord & kyng,
and heyghest he is ouer Alle Maner thing;
Which is sene be his Bownte,
And be many Miracles In diuers degré 304
Whiche he wrowhte In this world here;
For ouer Alle Erthly men he hadde powere,
And Aboven Alle Other heyest is he,
lik As þat Mowntayn Aboven ofter semed þe to be : 308
and lik As that Mowntayn Aboven therthe was,
So Is God heyghest In Every plas.

The Well is caid
the Uunction of
Baptism.

" & for that Cause the welle Icleped It is
'The vnciou[n] of Baptesme' with-owten Mis, 312
Wheeche was be goddis Ordenaunce,
And God it fulfilde to his plesaunce,
There sye thow god In Maieste
that toward this welle browlite the. 316

The High City on
the Mountain is
Paradise.

" And that Cyte that So fair & swete was,
vndirstonde thou 'paradys' In this plas,
Where that god Maketh his hyghe feste
To alle his beloved, bothe leste and Meste. 320

Label's not being
able to get in at
the gates because
he hadn't washt,

" And vndirstonde thou here-by Also,
that whanne In Atte gates thou myghtest not go,
For thou Nost waschschien In non Manere
Atte welle, As other diden there,— 324
þerfore it signifieth In this degré
That Goddis Seriaunt ne mylt þou not be,
Nethir non Child of holy Chirche,
but ȝif Oþerwise that þou wilt wirche,
And that I-Cristened that thou be,' 328
ȝif thow wilt Ony of these festes se.

means that none
can serve God

unless he is
christend.

" And for the bettere þou scholdest han me in
creaunce, 331

Al this I the telle with-owten Enqveraunce.
 And þen so longe In sweenyng thou hast be,
 In schort processe I haue declared it to the ;
 And there fore leve me ȝif thou wilt,
 And but ȝif þou do, thou schalt be spilt.

334

" Al this, Sie thow, kyng Label,
 In thy Avieiou恩 Everydel,
 Whiche thou woldest neuere to man discure,
 for þou wendist that neuere Creature
 Of non Manere Erthly londe
 Cowde it the don to vndirstonde :
 but As the hyghe Maister Enformed hath me,
 I haue the told In Eche degré.

338

This Vision of
Label's,

" Be the wastful lawndes, haue vndirstondyng
 'Thy wykked werkys' In Alle thing
 that thou hast don Al thy lyve
 Sethen thou were born In wo & stryve.
 therfore Cristened loke that thou be,
 ȝif thou wilt ben holpen In Ony degré.¹

342 God has enabled
Ceildoyne to
explain.346 The Desert Lands
are King Label's
wicked works.

350

¹ Par le serpent, dois tu entendre les males oeures, et toi meisme. Car sans faille tu ies drois sarpens et drois anemis ; Car tu ne fesis onques chose se peu non qui a nostre signour pleust. Et che que il ne veoit goute, senefie ke tu ies auules ; Car, se tu ueisses uraiement, tu² n'eusses pas tant demoune el pechie com tu as. Et che que li serpens uoloit truse'a la rouge mer, senefie toi qui uoleras. Ch'est a dire, ke tu enterras en le sainte eue, et en la boineuree, ke on apiele baptesme, et serras oirs ihesu cristi, et fiex ausi, com li autre sont qui au saint baptesme sont nenu.

The serpent
means Label
himself, who has
never done good.Its not seeing,
means Label's
spiritual blindness.Its flying to the
Red Sea, means
Label's going to
baptism.

Par la rouge mer ke nostre sires a ouuri iadis as fiex israel, dois tu³ entendre le baptesme ou li se[r]gant ihesu cristi sont purfiet, et sont oste des mains as [a]-nemis perdurables, tout ausi com li fil ysrael furent oste des mains es egyptiens. Par la rousee de la mer, dois tu entendre le boineure sanc qui issi del boineure coste au prophete dont iou parole. Et tout ausi com li fil ysrael furent peu de l'auemosne qu'il lor enuoia es desers iusc'a tant qu'il vinrent en terre de promission, Ch'est

The bringing the
Israelites through
the Red Sea,means the rescue
of Christ's
servants from the
Devil by baptism.The Israelites
reaching the
Promised Land,
means their² MS ke tu, leaf 55, back, col. 3³ leaf 57.

The Dark Blak
House is Hell,

where Label'll
go for ever unless
he repents.

King Label

attaining the joys
of Paradise.

The serpent's
change into a
dove means
Label's change,
through Baptism,
from the foe to
the friend of
Christ.

Baptism is the
only way to Bliss.

Label's sister
was in Paradise
because she died
a Christian,

having been
baptiz'd by
Seraphe, who
livd in the
forest of *Maube*,
in which serpents
us'd to kill
people, till the
hermits' coming
drove out the
vermin.

- 354
- “ Now furthermore I schal the telle,
that dirk blak hows signefyeth ‘ helle ’ ;
To wheche place Al Miscreaunt
Atte the day of dom schal ben here haunt ;
To whiche Ostel that Is so blak,
At that dom Gost thow with-owten lak ;
but ȝif it In this world thou it Amende,
Ellis thedir gost thou with-owten Ende :
And so In this world myht thou don here
To blisse to Comen, that hath non pere.”¹
- “ Now, Certes,” quod kyng label tho,
“ Merveillously hast þou this vndo. 362
- And ȝit more merveillous is that lord
that to the hath discouered Every word ;
And but he were Myhtiere thanne oþer be,
this Mihte he Nenere han schewed to the. 366

a dire, qu'il vendront a la ioie de paradis qui ia ne faura, et ch'est la terre qui lor fu promise. Che que li serpens fu mues en coulon, senefie la muanche qui sera faite de toi se tu viens a baptesme. Car de chest saint lanement seras tu mues d'anemii en ami ihesu crist, et de serf en franc; Car illuec seras tu mues et deslies des loiuers as morteus gaiteours. Or t'ai descouert, rois label, ton songe, ke tu onques ne desecouuris a home mortel. Or pues sauoir ke chil seit auques de tes afaires qui che m'a demoustre.

¹ “ Et sans recheuoir baptesme,” fait li rois, “ puet nus venir a chele hautehee ne a la chite ou iou vi mener si grant ioie.” “ Chertes,” fait celidoines, “ nenil.” “ Coument,” fait li rois, “ fu che dont ma suer, qui faisoit ausi grant ioie comme li autre ? ” “ Che vous dirai iou bien,” fait celidoines. “ Sachies ke vostre suer mourut crestiene, et rechut baptesme de la main seraphe l'ermite, qui maint en vne forest ke on apiele ‘ maube.’ Et chele forez soloit estre habitee meruilleusement de serpens qui ochioient les gens ; Mais puis v. ans n'en i fu nus veus. Et seis tu que² ele fu widie de la vermine por la venue des preudomes qui a chel iour se vinrent herbergier en la forest.”

² MS quant, xiv E iii, leaf 56, col. 2.

Where fore to him only I me take,
And Alle myn Olde werkes I forsake ;
And what that Evere ȝe Comanden me to,
At ȝoure bydding I wele it do."

turns to God,
forsakes his
old works,
and will do
whatever Celidoyne bids him.

370

" thanne schal I tellen þe," Celidoyne gan say,

" thus me hath Schewed the Maister varray,
hos Seriawnt I am ful prest,
that here besides In this forest
dwelleth An holy Ermyt, and of good lif,
and þerto A prest with-owten stryf.

Celidoyne tells
Label to get
baptizd at once
by a hermit in a
forest near.

374

Go we to hym streyht Anon,

Cristendom to don the vppon,¹

378

that I have to the Spoken of to fore,
forto Entren In to that Cite thore,
To that hygh worthy feste,
In paradis to dwellen with lest & meste."

382

" Certes," quod the kyng tho,

" Al this I am Redy forto do."

Thanne Axede this kyng Anon Ryht
Of duk, Erl, barown, And knyght,
ȝif they wolden Conceillen him þerto,
this Manere thing Al forto do.

Label asks his
lords if they
advise him to
do it :

386

" For weteth wel In Certayn,

that In Myn herte I schal neuere be fayn
Tyl I-Cristened that I be,

he can never be
happy till he's
christend.

As Celidoyne here Enformeth Me."

thanne Answered they him Aȝeyn,
'that wold they neuere In Certein
Ne not departen from here lay,
No more thanne here fadres be Olde day.'
" leve,² sire kyng," quod Celidoyne tho,

Label's lords
refuse to give up
their old faith.

394

¹ Alons a lui, si te feras baptiser et laver en la sainte onde.—A.

² " Signour," dist celidoines, " or le laissies donques.
Car se vous le fesissies a forche, il ne vous vauroit mie
grantment. Vous remanres ichi comme sergant al anemi
et poeure de sens et garni de mal ensient. Et li rois s'en

The barons will
stay, as servants
of the devil.

“For Aȝens here wil it sehal not be do.”

398

Celidoyne puts
poor clothes on
Label,

Thanne Celidoyne this kyng vnclothed Anon,
and powre Clothes dyde hym vppon;

‘For he ne wolde In non Manere

that so to forn him he Come there

402

In non Maner of swich Aray

that signefieth to pride in Ony way,’

“but As In lownesse And In humylite

So to forn him Comen scholen ȝe.”

406

Anon the kyng dyde his Comandement,

And with hym wente with good Entent.

And from here pavilouns they partyd Anon,

& forth thorwgh the forest gonne they gon,

That so forth to Gederis wenten they faste,

tyl Into A gret valey they comen Atte laste;

And so longe to Gyveris they wente,

Tyl that the day was Al I-spente;

414

So that it happed hem be Grace

That to thermyt they comen In þat place,

And Clepeden At his dore Anon,

and thus sone he gan it vndon.

418

thanne ful gret Merveille þis hermyt hadde,

What maner of thing thedyr hem ladde,

And what they sowhten In that straunge place,

thike peple that thedir Comen wase;

422

For fully A mounthe to forn that day,

Neuere Man ne womman ne child he ne say.

And whanne the dore was thus vndon,

Celidoyne Entred thanne In Anon,

426

and beknew that Cristened he was,

Whiche was to thermyt A Ioyful Cas;

Celidoyne is
welcomed by the
Hermit,

Label will
depart—the lamb
from the wolves—
as an heir of
Christ.

partira comme flex et oirs de ihesu, si puis vraiment dire que nostre sires par sa misericorde a oste l'aigniel d'entre les leus, sans cle qu'il n'i a este estranles ne deourees.” Et il li demandent, “qui sont li leu?” “vous estes,” fait il, “li leu ; et chil sont deuenu aigniel qui a dieu se tiennent.”

So Ech of hem Othir Embraceen began,
and An hundred Sithes they kisten than. 430

"Faire sone," quod this Ermyt tho,
"Into Manye stronge place schalt þou go,
And goddis Pyler thow ȝehalt ben,
To helpe forto vndirsette Al cristen." 434

thanne Celidoyne [spak] Anon Ageyn,
And told him Al the Cas In Certein,
Also Al the cause of here Comenge,
this kyng to Cristendom forto bringe.
thann hadde this Goodman gret Ioye of this,
that he scholde A sowle wynnen to blis,
and seide that he wolde with good wille
on þe Morwen here Axeng to fulfille. 442

Alle that Nyht hadden they here talkyng,
that to alle holynessee was Belongeng;¹

¹ MS xiv E. III, leaf 56, col. 3 at foot, adds, Et tant que li rois dist, "Sire, pour dieu, d'une auision qui m'auint, n'a pas lone tans, me dites uerite se vous en estes chertains." "Dites," fait li preudom, "et ie uous enseignerai che que nostre sires m'a enseignie." "Sire," fait il, "il m'estoit auis ke i'estoie semons a plait devant .i. riche home vers qui i'estoie accuses, iou ne sai de qu'es gens. Et quant iou deuoie aler an plait, iou semounoie tous mes amis et chiaus qui iou auoie sernis, que il me uenissent aidier. Mais tout me falirent ne mais que troi; et li vns de ches trois me prestoit .i. mantiel a afu[b]ller, pour chou ke toutes uoies ne m'escondeisist; et li secours me conduisoit truse'a vne maison ke ie n'auoie onques tele veue, et me laissa dedens. Li tiers venoit auoec moi trusques chies le riche home, et mostroit .i. escrit et vne chartre qui m'aquitoit de toutes les choses ke li riches hom me demandoit, si ke ma pais estoit faite enuers chelui a qui i'estoie accuses. Sire, tele fu m'avisions que ie vi, n'a pas enchoire lone tans. Or, si vous pri ke vous m'en dites la uerite se vous le saues." "Chertes," fait li preudom, "volentiers. Li mantiaus ke on te prestoit, rois label, scneifie la poure uesteure ke on done a uestir l'omme ke on met en terre. Chou est li darrains mantiaus; et chelui garniment apieloit on 'suaire.' Chelui doit en apicler 'le mortel

to whom he tells
King Label's case,
and says that he
must christen
him.

438

Label asks the
hermit to explain
a vision of his.

'Yes,' says the
hermit.
Label tells it,—
'I thought I was
summond before
a rich man to
whom I had been
accus'd; so I
sent for my
friends to come
and help me;
but only three
came; of whom
one lent me a
cloak; and the
second took me
to a strange house
and left me there;
but the third
went with me to
the rich man,
and produc'd a
writing which
cleard me from
all the charges.'

Tell me the
meaning of this.'

The hermit
answers: 'The
cloak is man's
grave-cloth.'

The Hermit tells
Label of the lives
of martyrs.

So that Al Nyht this good man Gan hem preche,
And of holy mennes lyves he gan hem teche, 446

The second friend
is the relatives
who take the
corpse to the
grave.
The strange house
is the grave.

The third friend
is the good works
that the dead man
did while he livyd.

which are like a
good lawyer who
wins his friend's
cause.
A man's relatives
leave him in the
grave.

Who then shall
answer for him?
He has no riches,
but one writing
of all his deeds
evil and good;
and, if there are
more good than
evil, the good
shall clear him
from all trespass;
but if there are
more evil than
good, the evil
shall drag him to
the dark house
of hell.
Have I not in-
terpreted your
dream right?"
Label answers,
"Yes, and no one
could have told
you but Jesus.

And I know that
He alone is God,

for He alone
knows the truth,
and none can
know it but by
His power."

afublail,' et maintes fois est chis garnimens dones¹ pour cheus qui s'en vont. Li seconds amis qui te conuoiooit truse'a la maison, senefie les parens a chelui qui est trespasses, qui conduisent le cors del mort truse'a la fosse.

La fosse doit bien par droit estre apielee 'maisons desconue.' Car nous ki en cheste nre somes, ne sauons ke nous trounerons, ne ne le counissons enchoire de riens; et quant nous i entrons, ne sauons enchoire que dire; et doncques doit on bien apieler chele maison, 'maison desconue,' et maison dont on ne voit nule autrestele. Et li tiers amis, rois label, qui au parestroit te faisoit compaignie, et moustroit pour toi une chartre qui t'aquidoit [sic] de toutes les choses que li riches hom te demandoit, senefie les boines oeures ke li hom a fait en sa vie, et est ausi com li boins elers registres qui hardiemment defient le cause son ami, et maine a boine fin. Li fil, et les filles, et li autre parent, laissent en la fosse chelui qui il conuoient a ami, et en avant d'iluec ne li font compaignie. Qui respondera pour lui de quanqu'il ot el siecle, de quanqu'il sot, de quanqu'il pot? Il n'en portera riens de sa rikeche deuant lui, fors seulement vne chartre; et en chele chartre ara eserit quanqu'il onques fist de mal et de bien. Et s'il i a plus de bien ke du mal, li biens alegera l'ome, et le deliuera de quanques on li demandera. Et s'il i a plus du mal ke du bien, li mans qui tous iours apoise et atere l'ome, le traira aual, si ke chil tresbuchera en la tenebreuse maison d'infer. Rois label, or t'ai deuisei [sic] si comme ion croi de ton songe la senefianche. Ore me di s'il te samble ke ion en ai noir dit." "Chertes," fait li rois, "Il n'a home en chest siecle au mien ensient qui mieu le m'eust deuise, se chil meismes ne li enseignast ke on apiele ihesu crist. Or n'est il hom el siecle, s'il l'entendoit ausi com ion l'enteng tout, qui mieu n'en vauist tous les iours de sa vie. Car or sai ion bien qu'il n'est diex fors chil ke vous aoures. Car il seuls conuoist la verite de tout le monde. Ne nus autres, au mien quidier, n'en puet riens sanoir, s'il ne li est descouert pour la uirtu de chest saint signeur qui tout puet sanoir." "Chertes," fait li preudem, "vous dites voir sans faille." [The Addit. MS 10,292 also has this Vision, leaf 40, back, col. 3.]

¹ MS dones pour plus.

that for Crist Sufrede Tormentis harde,
And to the Blisse of hevene wenten Aftirwarde ;
So that Evere the kyng for Ioye he wepe,
That of Al theke Nyht he ne slepe.

450

Vppon the Morwen, whanne it was lyght,
Thermyt his Matynes seide Anon Ryht ;
and whanne his Matynes weren 1-do,
A fair ston ful Redy Made he tho,
And there with water he gan it fille.
thanne Anon the kyng he Clepid him Tylle,
& made him don Of his Clothes Anon,
And there Into that ston forto gon.

458

Anon there ȝaf he hym ful Crystenyng
holich after holy Chirches werkynge.
Whanne the kyng thus Cristened was there,
his Name nolde he Chonge In non Manere ;
For of fairenesse it hadde Semblaunce,
Wherfore þere offen nolde he maken non variaunce.

462

Whanne this Good Man hym Cristened haddē so,

Anon hem gan he forth Clepen tho
that with hym Comeu In Compenye,
And Axede hem there Anon In hye,
'ȝif that they wolden Cristened be
lik here lord was, As sche¹ myhte se,'
thanne Answerid they Anon Ageyn,
'that wolde they Neuere don In Certein ;
For they wolden Neuere Chongen here lay
That here Fadris helden to forn here day.'

466 The Hermit

then asks Label's
lords if they'll be
baptized.

470

thannte this goodman Ryht Anon
A whit Robe the kyng dide vppon,
holiche be thermytes Ordenaunce ;
Swich was thanne the kynges Chaunce.

474

thannte Seide the kyng to Celidoyn tho,
" Faire child, þou hast me browht Owt of wo ;
For I am becomen So heyl A man
that non Erthly tongue tellen ne kan.

478

Label thinks

¹ for they

he's in the bright
City where he
saw the great
Feast.

For me semeth now In My syht,
that I am At theke Cyte so bryht
where that I say the grete feste
Of manye péple, bothe lest & Meste,
Where As I was put Away Anon Ryht,
that Into the halle Entren I ne Myht,
For that I wysch not In Certeyne
Atte the welle vpon the Mownteyne.”

486

Thanne seide the kyng to his Compenye
that thedir with hym Comen Certeinlye,
“ Lordynges, that In Myn Compenye han be,
and In Travaille and In Adversite,
and welen not beren me Compenye
Now at this tyme feythfullye
there As I am In a Ioyful lyf,
And ȝe dwellen stille In wo & stryf;

494

holiche Alle I ȝow forsake,
And to this lif I wele me take ;
For with ȝow schal I neuere go
Into the Cuntry that I Cam fro.”

498

Label forsakes
his lords,

and says he'll
never return to
Persia.

And whanne they herde the kyng thus seyn,
Alle ful woeful they weren In Certeyn,
And seiden that they hadde lost Alle here pray,
Whanne that the kyng hadde Torned his lay.
So that Owt of this hows they wenten Anon,

502

The lords consult
what to do.

And to-Gederis to Conseil gonue they gon,
And Axeden how that they Scholden do,
that thus the kyng was parted hem fro.
thanue Answered Another there,
“ What Nedith vs lengere to Abyden here ?
for his lay wile he not forsake,
that he hath now hym to l-take,
but of hym that Conseil ȝaf therto,
Loke what with hym welen ȝe do.”

510

514

¹ et dient ‘qu'il ont tout perdu, quant lor sires est tournes
a la crestiene loy.’—A.

- thannte wēntēn they Into thermytage,
And token Celidoyne with wilde Rage.
And whethir that he wolde oþer Non,
with hem that Child Moste Nedis gon.
And the kyng defended hem faste ;
Not withstondyng ȝit forth they paste. 518
- thannte seide Celidoyne to the kyng,
“ Sire, for me Make ȝe No Morneng.
Sire, of on thyng I warne now the :
styllle with this good man that thou be,
whiche schal the ȝeven good Consaille
That to thy Sowle schal Availle.
And whedir so Evere thy Men Me lede,
Of hem Certein haue I non drede, 522
- For he that I worschepe and Serve,
From alle perylles he wele me swerve.”¹
- And so, be Celidoynes Cownsaylle,
the kyng left Styllle with-owten faille,
and on the Morwe with Mylde stevenne
he deyde, and wente to the blisse of hevenne.
As God wolde haven it, so was it don,
For hens to blisse gan he gon. 530
- ²and sethen for hym Crist Meracle wrowhte
vpon Mochel peple that there hym Sowhte. [storye, 534 Label stays with
the Hermit;
dies next
morning;
- And thowgh this Mater and Oþere longe not to þis
ȝit he that this book Made hath put it in Memorye.³
Ferto Maken A Cler Notysyng, 543
- And forto declaren so Everithing
More Openly to mannes Mynde,
Al the mater the bettere to bryngen to an Ende : 548
- thus Alle thinges doth he putten In Memorye,
he that ferst Made this holy Storye.²

¹ Car chil en qui seruiche ie sui entres, me gardera et
defendera de tous perieus.—A.

²⁻² Si fist nostre sires puis pour lui maint biel miracle, dont
li contes se taist, pour chou que chele estoire n'apartient pas du
tout a cheste ; Ains apartient a cheel liure qui deuisera les rois
des persis et les estoires.—A.

³ MS memoroye.

They seize
Celidoyne,

518

522

who bids Latel
not mourn for
him.

526

530

and goes to the
bliss of heaven.

538

[leaf 42]

CHAPTER XXXIV.

Of the Meeting again of Celidoyne and Nasciens, and then of Mordreins with them.¹ How Label's host are angry at Celidoyne's having converted Label; and they take counsel to put Celidoyne to death (p. 459). A knight proposes to put him into a little boat, with the lion they caught in the island, and nothing else, and send him out to sea. They do this (p. 460). Celidoyne makes the sign of the Cross over the lion, and tells the men that they shall all perish, and never reach home (p. 461). Celidoyne is blown about the sea with the lion for three days, and on the fourth he sees the fair Ship with the royal Sword that Nasciens had seen. Celidoyne boards her, and sees the Bed, Crown, and Spindles (p. 461). The lion and boat vanish, and Celidoyne lies down to sleep (p. 462). When he wakes, he finds that he is at an isle, and sees his father Nasciens asleep (p. 462-3). Nasciens wakes, embraces his son, and they make great rejoicing (p. 463). Celidoyne tells his father how he escapt from Calafere, and was carrid to an isle where King Label was; and how Label had a vision, and was christend; and the rest of his adventures. Nasciens thanks God, and they leave the island. A storm rages for three days (p. 464), and on the fourth ceases (p. 465); they see² a ship (p. 466), and find Mordreins there (p. 467). Nasciens hails him, and Mordreins is so overjoyd that he cannot speak, but jumps on board Nasciens's ship, kisses him, and entreats him to tell his adventures (p. 467). Nasciens tells how he was imprisond, and by God's grace brought to a desert isle which turnd 'to and fro' every day and every night; also, of his going into a ship that split in two, and of another ship, and a sweet-speaking old man (p. 468); and all the rest of his tribulations (p. 469). He tells Mordreins that more wonders shall happen with

¹ The Additional MS 10,292, fol. 41 b, col. 1, heads this Chapter: "Ensi que païens espaignent celidome en la mer en vne nachele, et auoec lui j. lion, sans sigle et sans nauiron." And begins: "Chi dist li contes qui est apeles del saint graal, et denise, que quant li roys label fu demoures en l'ermitage, et si homme orent pris celidoine, si l'emmenerent entre lez roches en leur pauellons."

² According to the French text, an island, with a castle on it (p. 465). On arriving, they hear a horn sound; and a giant comes forth and tells them they must die. Nasciens draws the Marvellous Sword, and begins to brandish it, when suddenly it breaks in two. He then jumps out of the ship (p. 466), finds another sword, runs the giant throngh with it, goes back to the ship, and sails away. He reproaches the sword with failing him at the time of need. Celidoyne says that some sin of his father's was the cause of its breaking. They then see Mordreins's ship (p. 466).

the Sword. Mordreins admires the Sword; it breaks; and as he holds the blade in one hand, and the pommel in the other, the two parts join (p. 469). They hear a great noise, and a voice tells them to go out of the ship. Mordreins and Celidoyne do so, but Nasciens is late, and a sword cuts him through the left shoulder. He swoons (p. 470); the others go to raise him, and weep; he recovers, and thanks God for thus chastising him as a son (p. 471). The ship remains becalmed for four days, and the story returns [in vol. 2] to the five messengers whom Sarraeynte sent out to find Nasciens (p. 471).

Thanne passeth forth this storie with-Al
that is Cleped of Som Men "Seynt Graal,"
also the "Sank Ryal" I-Clepid it is
Of Mochel peple with Owten mys ;
It telleth how that kyng Labelys Men,
Forth with hem Celidoyne ladden him then,
And to here pavilouns Anon hym browhte,
And there hym to slen thus they thowlte.

4

Label's men take
Celidoyne to their
tents,

whanne that this tydynges was spred Abrod
thorwgh-owt the ost of here lord,
'that he was becomen Cristene Man,'
Ful Mochel Sorwe Maden thei than ;
As alle here kyn ded hadden be,
Swich sorwe they Made As they mylten se.

12

thanне seiden they, "we haven that persone here
that vs hath browht In Al this dwere ;

16

We scholene hym Caste forto Slen
From this Roche Er we gon hen,
And on hym we scholen Avenged be
for that he hath don, ful Sekerle."

and resolve to be
revengd on him.

20

thanне Answerede som Ofere Anon,
"that ful ȝong he was to deth to gon ;
but Ofere-wise Avenged wilens we be,
And ȝit hym Scholen we not Sle."

24

On Many tormentis they hem be-thoulte,
how that he Mylte to deth be browhte.
thanне spak A knyght, and seide ful wel,
that Any kynnesman was to kyng label,¹

²⁸ A kinsman of
Label's proposes

et tant ke vns parens le roi label lor dist.—A.

- 32
- “ I schal ȝow Certefyen Anon Ryht
how that ȝe scholen to deth hym dyht,
And vppon hym to leyn non hond.
Lesteneth to Me, And vndirstond ;
Taketh on of ȝowre Fesselis Anon,
the lest ȝe han Amonges Eehon,
And thedir Inne lete ȝe the Child go ;
And the lyown putteth hym vnto,
With-owten ony Othir thyng
that hym Mihte to londe bryng ;
And ȝif he ne deye not so,
Ellis may þere neuere thing Cristen man slo ;
And this schal I feithfully beleve,
for the trewthe scholen ȝe sone preve ;
for whanne the lyown An hungred is,
And that his vyande doth he Mys,
thananne ful wildeley schal he devoure
This child, hym with forto Socovre ;
and thus Avenged on him scholen ȝe be,
As I haue ȝow Schewed ful Certeinle.”
- 36
- so that when the lion is hungry*
- he will eat the boy.
- 40
- This is done.
- 44
- thananne token they Celidoyne Anon,
& In A ful lytel bot was he don,
and the lyown was put hym to.
- 48
- Whanne Celidoyne Say it scholde be so,
that theke wilde beste with hym scholde be,
þat so wood an spetows was In Eche degré,
he left vp his hond thanne there Anon,
And þe Signe of the Crois he made hym vppon,
And him there be-took he to god Almyht,
that he hym Scholde save bothe day & Nyht.
- 52
- Celidoyne makes the sign of the Cross,
- and tells Label's cursed men
- 56
- So thanne they putten hym Into the Se.
thananne Celidoyne Aȝenward torned he,
and spak to that Compenye tho
that swich felonye hadde hym I-do,
“ ȝe Men ful Cursed, and therto pervert,
Enemyes of Crist, Sore schal ȝow smert !
- 60
- 64

þe wenēn to slēn me In this Manere.
 but oþer-wise, I troste be my lord so der,
 I schal it Ascapen Ryht ful wel,
 and ȝe scholen perschen Everydel,—
 For there-offen sekir Mown ȝe be—
 Anon As ȝe Entren In to the see ;
 For In Perse scholen ȝe neuere Comen Aȝeyn,
 Whens kyng Label ȝow browhte, In Certeyn.”¹

68 that they shall all perish,

and never reach Persia again.

72

Thus sone blew the wynd ful sore,
 that fer Into the se the vessel wente thore,
 So that with-Inne A lytel stownde
 they ne Myhte hym se, that stoden vppon the grownde.
 So that thre dayes to-gideris they were,
 Celidoyne & the lyown In this Manere,
 With-Owten harm, oþer ony deseisse,
 So wel the lyown Celidoyne dide plese.
 The fowrthe day it happed so,
 A-middis the se, As he was tho,
 The fayre schipe he sawh Anon,
 Where-Inne this Ryal swerd was don ;
 So that it happedede, As be grace,
 that this bot Cam there this schipe wace ;
 and whanne this bot to þe schipelbord was falle,
 thanne beheld Selidoyne these lettres Alle,
 and vndirstood hem there Everichon,
 that so Into the Schip he hentrede Anon.

Celidoyne is at sea for 3 days with the lion, who doesn't hurt him.

On the 4th he sees Solomon's Ship,

84

88

goes on board of it,

and whanne that he was the Schipe with-Inne,
 he Sawh there Many A wondirful gynne ;
 for there fond he the bed, And the Crowne Also,
 and the fowre branches that there-Onne weren do ;
 Alle these behelde he wondirly faste,

and sees the Bed, Crown, and Spindles.

92

¹ A. adds (leaf 57, col. 3), La mer ou vous m'aues mis, vous destruira. Et si i serres noiet et peri, et enterres es paines d'ynfer, en la tenebreuse maison ou toute doleur et toute mesaise habite. En ehele maison n'enterra pas li rois labiaus, Car il s'en est ia ostes; ains enterra en la souuraine maison, et en la ioiouse, c'on apiele paradis.

Til it drowth to Nyht thañ Atte laste ; 96
 and so wel it liked hym this Syhte,
 that he was Sory it drowth so Ny the Nyht :
 So Atte laste Nyht was it tho,
 that ouer Al the world the schadewe gan go. 100

Thanne Cam he to the Schippes boord ful sone,
 and ouer Al the Se he looked Anone :

The boat and lion vanish. he ne Cowde Neyther sen bot ne lyown
 Whiche weren put to his distrociown ; 104
 Wherfore Sory was he tho,
 For Mochel comfort þe beste dede hym to.
 thanne loked he bothe vp & down

Al Abowtes the Se In-virown, 108
 And non qwarter he ne Cowde Aspie
 Nethir lyown ne bot, ful Sekerlye.
 And whanne he sawh In Alle degré
 that Nowher In the water he ne Cowde hem se, 112
 Aȝen Into the Schipe he gan to lepe,
 And there vpon A bord he fil On Slepe,
 What for travaille and werynesse,
 and that In the See he hadde distresse. 116

Thus Al Nyht Slepte ȝonge Celydoyne
 tyl on the Morwe day lyht Certayne :
 and whanne the day gan forto sprynge,
 Thanne happede Celidoyne In wakenenge, 120
 and to the Schippis bord he cam Anone,
 And Into the See he lookede thus sone ;
 thanne was he A-Ryved to forn An yl
 Whiche was A wondir Merveillous straunge pyl. 124

Celidoyne sleeps in Solomon's Ship.

Next day he comes to an isle,

and sees a man sleeping there.

He lands, and then

And As he Into that yle beheld there,
 he Sawh A man In a Merveillous Manere
 vpon that yl lay There Slepynge :
 Where often he hadde gret Merveillynge : 128
 And whanne verayly he wiste it was A man,
 Owt of that Schipe Anon wente he than,
 And hym beheld wondirly Sore,

- And Evere the longere More & More. 132
- Atte laste so Nygh he gan to gon,
that he knew it was his fadir Anon
that hyhte Sire Nasciens be Name,
A worthy knyht, and of Noble fame ; 136
Where-offen Anon gret Ioye he hadde,
that thorwgh God to his fadyr so was hadde.
And so be hym A-wook ful swetely,
And his Eyen he vpe Caste ful softly : 140
thanne whanne he sawh his sone it was,
Ful gret Ioye he Made In that plas ;
And vp he stirte thanne riht Anon,
And abowtes his Nekke his Armes he leide son, 144 Nasciens clips and
& him Clipte & kyste An hundred Sithe,
So Ioyful he was, so glad and So blithe,
that bothe for Ioye & pytē he wepte
vppon that yl there he hadde Slepte. 148
- “ Now, swete sone,” quod Nasciens tho,
“ how to this yl Cowdest thou Go,
that from Alle the peple it is so fer,
and Nethir lond ne place Abowtes nowher ? ” 152
“ lo, fadyr, In this Schip hider gan I gon,
that to forn ȝow lith be the roch of ston.”
thanne Nasciens be-held the schipe ful sore,
and knew wel he hadde I-seyn it be-fore. 156
- Thanne gret Ioye Maden they there,
the Fadir to the sone In dyvers Manere,
And the Sone to the fadir, Aftyr his Myht ;
there was gret Ioye I ȝow plyht. 160
So the fadir the Sone gan forto frayne,
And Axede of hym In Certeine
‘ how he Askapede, and I what manere,
Owt of the presoun of Calafere.’ 164
- thanne tolde he his fadir Anon,
“ how that he owt of presown gan gon,
and I-born In to An yl of the Se,
- sees that the man
is his father
Sir Nasciens.
- and asks him how
he got to the Isle.
- They make great
joy together.
- Celidoyne tells his
father his ad-
ventures,

Wondirly fer from Eche Contre ;
 At wheche yl be tempest and be storm
 Aryved kyng label me be-forn,
 With a gret part of his Chevalrye
 thedir weren they dreven Certeinlye."

168
172

thanne tolde he his Fadir Also

*and King Label's
Visions,
which he inter-
preted by the
Holy Ghost's help,* Of kyng labelis Aviciouns, that cam him to
be the Revelacioun of the holy gost—

176

Whiche is lord of mihtes Most,—
 be wheche Revelacion And declarenge

*and how Label
was baptizd.*

Kyng label Cam to Cristenynge.
 Thanne tolde he his Fadir More Also,
 what Aventures that hym Comen to,
 Sethen to-gederis last they were
 Ful harde In presoun with Calafere.
 thanne blessedde Nasciens the trenite,
 that swich Comfort let hym tho þere se,
 and thanked god Our Alle thyng
 that hem hadde browht to so good Endyng.

180
184

*Nasciens and
Celidoyne go into
Solomon's Ship.*

thanne from this yl they wenten Anon,
 And Into the Schipe they gonne to gon ;

188

And they weren there-Into, þe our Of Tyers.
 thanne Cam there A wynd ful fyers,
 And blew Into that schipe there Anon

that fer Into the See the schipe gan gon,
 So that from the Roche the schipe gan pase,
 passeng In-to þe Se A ful gret Spase.

192

thanne loked forth Nasciens Anon there
 Forto weten where that they were,

And he ne Cowde nowher abowtes hym se
 Nethire lond, neþer yl, In Non degré ;

196

thanne thanked he god ful hyghly,
 and seide his preyers ful devoutly ;
 So As he Cowde In his Manere,
 ful devoutly his preyeres seide he there.

200

*For 3 dayas a
tempest rages,*

Thus thre dayes the tempest lastede there,

and In drede of here deth In Eche Manere ; 204
 And Swich A storm Endurede vppon the se,
 that Nygh here deth hem thowhte to be ;
 And they wayted Every Owr
 Whanne þe schipe schold han sonke be þat stoure. 208
 And so the fowrthe day at Nyght
 the wedyr stawnched, thorwh goddis Myht,
 And At the Cleryng of the day
 the weylir ful Milde and softe he say, 212
 Where-offen Glad & Ioyful bothe they were,
 Whanne they it syen In swich Manere ;
 for to forn tymes it ferde So
 that to the deth they wenden han go. 216

and whanne the day wax bothen lyht & Cler¹

but stops on the
4th night.

Nasciens and
Celidoyne are glad
of the calm
weather.

*The Adventure of
the Broken Sword
and the Giant.*

They see an island
with a castle on it,
but where they
are they know not.

They come to the
port,
and hear a horn
sound in the
castle.
They agree that
people are there.

An immense
giant comes forth,
and tells them
they must die.

Nasciens does not
know what to do,
but, though dis-
tress and terror
will fall on him
who draws the
Marvellous
Sword, he draws
it,

and begins to
brandish it,
when it breaks
in two;
the blade falls to
the ground,

¹ MS xiv E iii, leaf 57, back, col. 2, adds :—il regarderent deuant aus, et virrent vne petite isle dedens lequelle il auoit i. chastiel ferme, qui moult estoit biaus *par samblant*. Mais il ne sorent en quel terre ne en quel pais chele isle pooit estre, dont il furent i. petit esmaict, car il se dontoient moult qu'il ne eais-sent en males mains. Et la nef arriuua a la rive deuant le chastiel. Quant il furent venu au port, si esconterent ke dedens le chastiel souna i. cor moult hautement, si ke d'ases loins le peust on oir. “Sire,” fait celidoines, “Or sachies ke laiens a gens.” “voirs est,” fait nasciens. En che ke il disoient chou, voient il ke de laiens issi vns gaians, li graindres de cors et li plus meruilleus ke nasciens eust onques veu, iour de sa vie. Et quant il voit cheus de la nef, si lor eserie, “Mar i arriuastes en mon isle sans men [sic] congie ; Car mourir vous i couuient.” Quant nasciens voit venir le maufe si grant et si espoentable, si ne scit que il en puisse faire. Car il n'a ne lanche, ne escu, ne arme dont il se puisse defendre. Destrecle de mort et paours l'emmaigne a che ke il keurt a l'espee qui tant estoit riche, et le trait du fuerre. Et quant il ot fors traite, et regarde grant pieche, si le uoit si riche *par samblant* ke il n'auoit onques veu arme ke il prisaist tant enuers cheste. Et pour le grant espoir de la bonte qu'il i quide, le dreeche en haut, et le commenche a branler. Mais au branler qu'il fist, ne sai s'il auint *par manuaiste* del espee, ou *par courroux* ke nostres sires eut a nascien

Nasciens and
Celidoyne see a

and the hilt is
left in Nasciens's
hand.

He says it is the
greatest wonder
he has ever seen.

Nasciens leaps
out of the ship,
and goes to fight
the giant.

[* leaf 58]

He finds another
sword at his feet,
takes it up,
and runs the giant
right through
with it.

The giant falls
to the ground
swooning,
then utters a
hideous cry.

Nasciens returns
to his ship and
sails away.

He reproaches the
Sword with failing
him at the time
of need.

Celidoyne justifies
the Sword,

and says it broke
through some sin
of Nasciens.
They talk over
the adventure.

that they myhten sen Every wher,
They syen A schip In the See

219

del traire qu'il auoit fait del espee qui tant estoit biele
et boine par samblant, k'ele brisa par mi aukes pres
del enheudeure, si ke li brans en chai a terre, *et li*
poins a toute l'enheudenre en remest nascien en la
main. Et quant il voit cheste auenture, si est asses
plus esbalis ke deuant; Si s'areste tous trespensis *et*
esbahis. Et quant il fu renenus de chest penser, si
dist, "par dieu, chi a le grignour merueille ke ion
ueisse piecha." Mais lors remest le poing desus le lit,
et dist 'k'il se metra du tout en la merchi ihesu crist, et
sen [sic] cors et le son fil, enuers chel maufe qui si vient
abrieues vers lui." Maintenant saut hors de 'la nef, *et*
dist, "biaus peres ihesu cris, soies moi escus et deffense
encontre chest anemi!" Lors regarda a ses pies, *et* vit
vne espee ke chil de la tour i orent laissie *par* auenture.
Et il le prent maintenant. Lors si s'adreche au gaiant,
et le fier de si grant viertu qu'il li pierche andeus les
costes, Si ke li fers en parut d'autre part. Et quant
li gaians se sent ferus si angoisseusement, si n'a tant
de pooir qu'il se tienge en estant, ains chiet a terre si
angoisseus comme chil qui angoisse de mort sent. Et
quant il est issus de pamison, si giete i. grant cri *et*
hideus. Et quant nasciens voit qu'il n'a mais garde de
lui, Il ne ua pas au chastiel pour chou qu'il quide ke
il i ait gens, ains s'en retourne, *et* entre en sa nef, si
ke en peu d'eure orent la veue perdue du chastel *et*
del isle. Et quant nasciens vit qu'il estoit estors del
gaiant, si vint a l'espee, *et* le commencha a regarder, *et*
dist a soi meisme (*et* che fu si haut ke celidoines le
peut bien oir), "Ha, espee, tu ies la riens du monde
ke ion onques plus prisaisse, fors seulement le saint
vaissiel ke on apiele 'graal.' Si t'ai a tort *et* loe *et*
prisie; Car il m'est ausis ke tu m'as ore si failli au
besoing ke chou est meruelles." "Sire," fait celidoines,
"Sachies ke che n'est pas *par* mal de l'espee; Mais
par aucun pechie dont vous estes entechies, ou *par*
aucune demoustranche de nostre signeur:" *et* il respont,
'ke che puet bien estre.'¹ Endementiers ke nasciens
et celidoines parloient ensi de cheste auenture, si
regardent en mi la mer, et voient vne nef qui venoit vers
aus. [The Additional MS 10,292 also has this Adventure,
leaf 42, col. 3.]

¹ Fresh chapter.

- Towardis hem Cam ful gret Iorne ; 220 ship coming
thanне seide Celidoyne to his fadir “ Certeinle towards them.
- here Comen tdynges, what so they be ;
God graunte Grace that they ben Goode,
that Comen to vs vpon this salt floode.’ 224
- So longe beheld they the Schipe tho
tyl Atte laste it Aprochel hem to,
And so Nygh to-gederes gonue they be,
Tyl that Eyther with-Inne myhte Oþer se. 228
- Nasciens to the schippes bord gan to gon,
And Into the tothir schipe beheld Anon,
And sawh where that kyng Mordrayn
Ful pensifly there sat In Certayn ; 232
& Evere Abod he goddis grace,
for he ne wiste whedir to go, ne Into what place.
- And whanne Sire Nasciens kyng Mordrayns say,
ful lowde he Cryde In his lay, 236 He calls to him.
and seide, “ Sere, God Reste with þow !
Ryht welcome þe ben here to vs now.”
- And the kyng owt of his thowlt Abreide,
And to sire Nasciens he wolde han seide, 240
but for Ioye he wepte so sore
that on word ne mylte he speken thore ;
but with-Owten ony word he gan to springe
Into Nasciens Schip, with-Owten lesynge, 244 Mordreins springs
and Abowtes Nasciens Nekke his Arm he Caste,
And An hundred Sithes he kiste him faste ;
“ A, Myn Owne brothir So leef and dere,
I am ful Ioyful I se þow here ! 248
a, leve brothir, how haven þe fare
Sethen that I lefte þow In wo & Care,
and sethen we two departed Asondir
Where-As was tempest & ful gret thondyr ? 252
and how that þe Comen In to this Contre,
Now, dere brother, telle þe Me.”
- Thanne Nasciens, that was so ful of Ioye

Nasciens sees
King Mordreins
on the new Ship.

Mordreins springs
into Nasciens's
[leaf 43]
ship,

kisses him,
calls him Brother,

and asks him how
he's fared since
they were parted.

- 256
- Nasciens tells
Mordreins all his
adventures,
- hym thowhte he ne hadde non Maner A-Noye,
Tolde kyng Mordrains of his Aventure,
how it be him Ferde, I the Enswre,
And how he was tempested bōthe here & there,
And therto In the presown of Calafer,—
- 260
- “For ȝowre baronage seide In Certayn
that with-owten dowte I hadde ȝow slain,”—
- how he was borne
to an Isle
- And that Certein dayes in presown he was ;
but Atte laste, thorwgh goddis Gras,
Fer Into the west was he browht,
But Into what place ne wiste he nowht,
but In An yl there he was,
fer from Every man In that plas ;
- 264
- For habitacioun was non there,
but wildernesse Abowtes Eches where,
So that it was the moste hydows place
that Evere Cristen man put In wase ;
- 268
- And ȝit was he Evere ful sory
that the Name he ne knew trewly :
and ȝit At Alle tymes thowhte hym tho
That the yl him tornede bothe two & fro,
bothe Every day and Every Nyght,
thus Openly it Tornede In his Syht.
- which turnd up-
side down every
day and every
night.
- And ȝit Aftir More he gan hym telle,
Of that Schip, how it befelle,
and how that there-Inne he entred was,
And how he fyl owt In that plas
but thorwh on word that he spak,
For In his Creunce þere was a lak ;
- 272
- and tolde he him the Signefyaunce
- 276
- And how an Old
Man came to him;
- Of Another Schip with-Owten variaunce,
and of An old Man that there-Inne was,
and how his wordes hym plesed In that plas,
So that on slepe fyl he there
be his wordis In dyvers Manere.
- 280
- Sethen Aftyr he hym tolde
- 284
- 288

- of þe Schipe & the Man so bolde, 292
 that Nevere sethen he hym Sye,
 Nethir fer ne faste Bye.
- Thanne tolde him Nasciens ȝit wel More,
 of Mo trebulacions he hadde suffred before, 296 and then all his
 Where often the kyng Merveillede tho,
 And to Nasciens thanne spak he vnto.
- “¹Sire kyng,” thanne quod Nasciens tho,
 “ Of this swerd scholen ȝe heren Merveilles Mo, 300
 that for non Evel thing ne brosed he nowht,
 but As goddis Scharpnesse it is in myn thowht.¹”
- thanne Axede the kyng the swerd forto se,
 That to hym was Merveillous In Al degie.
 And whanne the kyng had it long beholde,
 In his herte he Merveillede Mani folde,
 And seide to Sire Nasciens there,
 “this is the most merveille that euere sawh I Ere, 308
 The Richest and the fairest Also
 That Into Ony place myhte le do.”
- Thanne took the kyng this swerd on hond,
 And stille there-with he gan to stonde ; 312 Mordreins takes
 In the ton hond the swerd, the toþer the pomel,
 And hem departyd Every del. It breaks in two,
- And A wondir Aventure behappede tho,
 that Aȝen to Gederis Anon gommen they go ; 316 and then joins
 And so faste to-gederis weren they Ioynt,
 that Neuere sethenes In non poynt
 Neuere departed Asonder they were
 For non Man that lyf beere. 320
- Now, be my trowthe, Ouer Alle thing
 Many Merveilles werketh hevene kyng,
 Whanne so lyghtly that it broken was,
 And so lyghtly Al hol [becam] In that plas ; 324

^{1—1} “Chertes,” fait il, “la briseure de l'espee : Car par mauuaiste ne brisa ele mie, ains fu aueune demoustranche de nostre sieur.” “Par foi,” fait li rois, “che puet bien estre.”—A.

- | | | |
|---|--|-----|
| | And so lyhtly Into þe schethe it Cam,
thens As kyng Mordrayns drowh it than | |
| A wonderful cry
is then heard, | And whanne Alle this they hadden don,
A wondirful Sery they herden Anon, | 328 |
| "Go out of the
Ship." | As thowh it were A Manere of thondir,
Where-Offen Alle hadden they gret wondir,
"Owt of the schipe, Cristen Man, thou go,
lest gret Synne falle the vnto." | 332 |
| Mordreins jumps
into his ship;
Celidoyne follows; | Anon As the kyng this word herde,
Into his owne Schip he Aȝen ferde,
And So dide Celidoyne also ;
But Nasciens behynde lefte tho. | 336 |
| Nasciens stays
behind, | they Nere So sone Into the schipe gon,
that A swerd to hym Cam Anon,
Al fer brennenge As hym thowhte,
—but he niste ho that it browhte—
that thorwh the left Scholdere it smot,
& gret wounde Made, so sore it bot ;
So that In the Schipe he fyl Adown,
As though it were In Manere of A swoun. | 340 |
| and is cut through
the shoulder with
a sword. | thanne herde he there, him thoulhte presente,
On that to hym Spak there veramente,
—but that he ne knew not his Menyng,
Neþer what it was to vndirstondyng ;
but as him thowhte In this Manere
that the Menyng of the vois was there,—
"this veniance now is sent to the | 344 |
| Nasciens falls to
the ground in a
swoon. | For draweng of þe swerd, & were not worthë ;
therfore Otterly I rede the
Anothir tyme that þou war be
to Erren Aȝens thy Creatour,
Thy Makere, and Ek thi saviour."
the kyng Som-what this vndirstood,
and so dyde Sire Nasciens In his Mood,
but of that strok he was stoned so sore,
that plat down to the grownd fyl he thore ; | 356 |

thanne forth wente they hym forto A-wake,
and of his swowneng hym vt forto take.

and whanne of his swowneng Awaked he was,
he loked Abowtes In that plas,

364

And say hem for hym wepin than ;
thanne In his herte Merveillen he gan,
“A, why wepen þe so now for me ?

When he wakes,

For now Mowen þe wel knowen & se
that owre lord halt me A knyht

368

that he wele Chastise thorwh his Miht,
and maken Me knowliche of My sinne,

he rejoices that
God has chastised
him for his sins,

And of the wikkednesse þat I haue lyved Inne. 372

Wherfore, thankynge now I him do,
that this Chastisung sente me vnto ;
and As my fadir I worschepe hym Anon,
For he me Chastiseth As his sone.”

as a father does
his son.

376

Whanne these wordis he hadde seid there,

but Evere¹ he was of stedfast chere,

[¹ MS Eveuere]

As A man ful of paciens & humilite,

As lik As desesed of the strok was he,

380

that Suffred Angwielis & mochel peyne,

and ȝet but litel ne wolde he seyne.

Thus fowre dayes and fowre Nyght

In the Schipe they weren, I the plyht,

that wedir ne wynd ne was there non,

Fortherne Into the se to gon.

But now leveth this Storye here, as ȝe mown se,
And torneth to the messengeris where so they be, 388
that Nasciens to seken they weren sent,²
but Into what Contre, they Niste verament.

Nasciens, Celi-
doyne, and Mor-
dreins are 4 days
and nights in the
ship.The story turns
to the Messengers
(see ol. ii).

² ke la roine ot enuoies par sa terre pour querre son frere nascien, car ele ne sauoit ou il estoit. [MS xiv E iii, leaf 58, back, col. 1.]

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